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CATENA CLASSICORUM

EDITED BY

THE REV.

ARTHUR HOLMES M.A.

FELLOW OF CLARE COLLEGE CAMBRIDGE AND LATE FELLOW OF ST JOHN'S
PREACHER AT THE CHAPEL ROYAL WHITEHALL

AND

THE REV.

CHARLES BIGG M.A.

LATE SENIOR STUDENT AND TUTOR OF CHRIST CHURCH OXFORD
SECOND CLASSICAL MASTER OF CHELTENHAM COLLEGE

RIVINGTONS

London	...	*Waterloo Place*
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P. TERENTII AFRI COMOEDIAE

EDITED BY

T. L. PAPILLON M.A.
FELLOW OF NEW COLLEGE, OXFORD, AND LATE FELLOW OF MERTON

ANDRIA
EUNUCHUS

RIVINGTONS
London, Oxford, and Cambridge
1870

Cambridge:
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

GEORGIO GRANVILLE BRADLEY

COLLEGII MARLBURIENSIS PRAESIDI

PRIMITIAS DEDICO

DISCIPULUS MAGISTRO

AMICO AMICUS.

PREFACE.

THE present edition of Terence claims no merit of critical research or independent collation of MSS.; its aim being to assist the ordinary students in the higher forms of schools and at the Universities in the study of an author whose writings offer so admirable a model of Latinity. One great want, no doubt, in Terentian criticism is a thoroughly good "apparatus criticus:" a want which but few English scholars are qualified to supply, and which even the learning and industry of Germany has not fully met; Fleckeisen's larger edition, promised in 1857, not having yet appeared.

The text followed is mainly that of Zeune (1774; reproduced by Giles, London 1837). This edition contains most of what is useful in early commentators, especially Aelius Donatus (4th century), whose pithy remarks often throw more light than pages of more diffuse commentary, and are best conveyed by simple quotation. Bentley's edition (1726), as the first attempt at methodical examination of the text, was an era

in Terentian criticism and a valuable contribution to philology, though marked by all that great scholar's love of arbitrary emendation and many strange vagaries of scholarship. He errs, too, in many cases by attaching too much weight to later MSS. in preference to the Codex Bembinus (now in the Vatican Library) which is our only trustworthy guide, all other MSS. representing the text as settled by the grammarian Calliopius (e. g. Codex Ambrosianus, C. Vaticanus, C. Basilicanus, all of 9th century). The best critical edition of late years is that of Fleckeisen, in the Teubner series.

The commentaries by which the present editor has profited are (besides those of Donatus and others quoted in Zeune's edition) Stallbaum's (1830), Parry's (in the "Bibliotheca Classica"), and latterly Wagner's (1869). The two latter of these have dealt instructively with the metres and prosody of Terence; a difficult but necessary portion of the subject, which the present editor is compelled to defer till the completion of his work. His obligations to them are, it is hoped, sufficiently acknowledged in the course of the Introduction and Notes. He has endeavoured also, by illustration and quotation from those ancient writers whose works have been best edited in modern times to direct the student to the most abundant fountains of scholarship. If, for example, references to Lucretius and Vergil help to keep the student of Terence familiar with such storehouses of Latin scholarship as

Lachmann's or Munro's *Lucretius*, Forbiger's or Conington's *Vergil*, more real good will be done than by the most elaborate explanation of particular passages. Readers of the following pages should keep such commentaries at their side and turn to them at every reference to the authors in question.

The grammars to which reference has been made are Madvig's Latin Grammar and Greek Syntax, as in other editions of this Series. Donaldson's *Varronianus* and *New Cratylus* are referred to for the same reason. Roby's smaller Latin Grammar (a larger one is in progress) and Curtius' Greek Grammar (translated into English and published as *The Student's Greek Grammar*) will be found serviceable: while Farrar's *Greek Syntax* is a useful and suggestive compilation.

Besides the ordinary numbering of lines in each scene, there will be found (in brackets) a continuous numbering from beginning to end of each play. This is often employed by editors of other books in their references to Terence.

The editor desires to express his best thanks to the Reverend John Wordsworth, Fellow and Tutor of Brasenose College, for assistance rendered in correction for the press, and many valuable suggestions.

INTRODUCTION.

I. *Life and Writings of Terence.*

Of the personal history of Terence but little is known, and that on the doubtful authority of a *Vita Terentii* ascribed to Suetonius: according to which he was in his 35th year (nondum quintum atque tricesimum[1] egressus annum) at the performance of his last play (*Adelphi*) in B.C. 160. His *cognomen* Afer bears out the common story that he was brought from Africa to Rome, if not actually of Carthaginian blood[2]. At Rome he became the slave of P. Terentius Lucanus, a senator, who had him well educated and at last gave him his freedom: when according to custom he assumed his patron's *nomen* Terentius. He at once devoted himself to the only literary occupation of that time, the reproduction in Latin of the works of Greek authors. His first piece (*Andria*) was referred by the curule aediles to Caecilius Statius, one of the most popular play-wrights at Rome; to whom, as the story goes, Terence recited the opening scene and was at once welcomed as a poet. This interview, if historically true, must have taken place B.C. 168[3], two years before the production of the play. Its success introduced him to the most intellectual society of Rome, especially that literary circle which gathered round Scipio Aemilianus, comprising such men as C. Laelius (consul 140), Sp. Mummius (brother of the destroyer of Corinth), Lucilius the satirist, Polybius the historian, and Panaetius the philosopher. His intimacy with these men provoked reports that he was assisted by them in the composition of his plays; or further, that they were in fact the real authors, who made him their playmate and butt and left him to starve.

In the years 166—160 he produced the six extant plays:

[1] The last critical research would read *vicesimum;* this would place Terence's birth 10 years later.

[2] His physical characteristics, as described to us, are not those of the Punic race. See *Dict. Biogr.* "Terentius."

[3] See Introduction to *Andria*, page 1.

Andria, 166; *Hecyra*, 165; *Heauton timorumenos*, 163; *Eunuchus*, *Phormio*, 161; *Adelphi*, 160. These are probably all that were put upon the stage: but we are told that while residing and travelling in Greece he translated 108 comedies of Menander[1].

The time and place of his death were variously reported, the general rumour being that he died of grief for the loss at sea of his translations from Menander. Whatever be the truth of this or other stories of his death, it seems certain that he left Rome after the production of the *Adelphi* and never returned. His death is generally assigned to the year 159 B.C.; by some to the year following.

The story of his poverty and the assistance rendered by his friends in composition was believed by Cicero (*Att.* VII. 3) and is noticed by Quinctilian (*Inst. Or.* X. 1): while Nepos (*Frag. Incert.* 6) ascribes the *Heautontimorumenos* to Laelius. Terence's poverty seems unlikely, if we are to believe that he travelled for some time in Greece: and the tone of his Prologues is sufficiently independent. As to the assistance he is said to have received, we may perhaps believe it with certain limitations. Terence himself does not deny it *in toto*, but seems even to take pride in it (*Adelphi*, Prol. 15—21)[2]: and a foreigner and freedman might well find difficulties of idiom, for which he might avail himself of the help of friends, without discredit to himself. From the purity of his idiom we should in any case infer a close intimacy with the best society of Rome. There is too *a priori* probability that Terence would be the object of calumny. Roman prejudices were always strong against freedmen and foreigners; even Horace in the Augustan period was exposed to taunts on this score[3]: and if we consider the literary position of Terence as the representative at a period of transition of an innovating party, we shall

[1] This number however seems open to doubt. Ritschl ingeniously suggests that CVIII is only a dittography of CUM—that is a mistaken repetition of a word by the scribe.

[2] Suetonius (or whoever was the author of the *Vita Terentii* before referred to) says on this; "Videtur se levius defendisse, quia sciebat Laelio et Scipioni non ingratam esse hanc opinionem." *Vit. Ter.* ch. II.

[3] Hor. *Sat.* I. vi. 46, "Quem rodunt omnes libertino patre natum."

see how likely it was that he should be obnoxious to the more conservative spirit of those who followed Cato and the Fabii.

The period at which he wrote was a period of transition and reaction in literature. An extended study of the masterpieces of Greek literature had produced in the minds of the educated 'literati' of Rome a keener appreciation for beauty and elegance of style and a proportionate dissatisfaction with the literary efforts of the previous age. The homely Roman savour of the *Plautini sales* and the clumsy attempts of earlier dramatists to give a Roman colouring to their Greek models jarred upon more refined ears. Men could not help contrasting with the perfection of Greek art the very slight artistic merits of their own new-born literature. The attempt to create a national Roman literature seemed to them hopeless: and as, on their view, the object of literature was the cultivation of taste and refinement in thought and language, that object seemed more likely to be attained by the mere copying and reproducing Greek models of undoubted taste and beauty, than by attempts at creating a national literature to which such qualities had hitherto been wanting. Reproduction therefore, not creation, was to be the aim of Roman literature; imitation rather than originality the test of literary merit.

The centre from which these doctrines proceeded was the famous "Scipionic circle," with which as we have seen Terence was intimately connected: a connection to which are due the features that gave Terence his peculiar position in Roman literature, distinguishing him from the earlier dramatists, e.g. from Plautus. Plautus had aimed at giving a Roman colouring to Greek models, and by distinctively Roman allusions and broad, often coarse humour, had attracted the masses: Terence wrote rather for the educated few, for so many at least as could appreciate purity of language and artistic skill. He was content with the praise of a successful copyist; and yet in process of his work tried to impart to his own language something of the purity and elegance of Greek. He was thus the representative of a new school of literature and of a reactionary party, at a time when not only

literature but social life and manners and religious faith were being subjected to the newly discovered influences of Greek thought and feeling; when, in the happy phrase of Horace, the conquered country was beginning the conquest of her conqueror. It is easy therefore to understand how patriots and conservatives of the school of Cato and the Fabii, jealous for the old Roman manners and hating innovation, would disapprove of one who made deliberate professions of Graecism in the department of literature. They desired no refinement in language any more than in manners; and to them Terence and his friends must have appeared as representatives of all the abominations of reform.

The position of Terence in the history of Roman literature and the contrast in which he stands to Plautus are admirably treated by Mommsen [*Hist. of Rome*, Book IV. ch. xiii; see also earlier chapters on Literature and Art]. To this and the articles "Plautus" and "Terentius" in Smith's *Dictionary of Biography* the student is referred for the details upon which the foregoing remarks are based.

II. *Style and Literary merits of Terence.*

To take first the criticisms of ancient writers:

CICERO (*De Opt. Gen. Orat.* I. 3) states that Terence differs 'genere' from Attius, and praises him as an interpreter of Menander, "Quicquid come loquens atque omnia dulcia dicens."

HORACE (*Epp.* II. i. 59) praises his artistic skill:

"Dicitur...vincere Caecilius gravitate, Terentius *arte*."

OVID (*Trist.* II. 357) praises his festive humour:

"Nec liber indicium est animi, sed honesta voluptas,
Plurima mulcendis auribus apta ferens.
Accius esset atrox: conviva Terentius esset:
Essent pugnaces, qui fera bella canunt."

QUINCTILIAN (*Inst. Or.* X. 1) depreciates Roman comedy generally: "In comoedia maxime claudicamus." Terence, he thinks, was wrong in deserting the senarian measure of his originals;

"Terentii scripta...quae tamen sunt in hoc genere elegantissima et plus adhuc habitura gratiae si inter versus trimetros stetissent."

Servius the commentator on Vergil (A.D. 400) says in a note to *Aen.* I. 414, "Sciendum est Terentium propter solam proprietatem (apposite neatness of language) omnibus comicis esse praepositum."

Caesar's famous epigram is the best summary of ancient criticism upon Terence:

"Tu quoque tu in summis, O dimidiate Menander,
Poneris et merito, puri sermonis amator;
Lenibus atque utinam scriptis adjuncta foret vis
Comica, ut aequato virtus polleret honore
Cum Graecis, neque in hac despectus parte jaceres.
Unum hoc maceror et doleo tibi deesse, Terenti."

Ancient critics of Terence we see were struck by (1) the elegance and grace of his language, (2) a want of "vis comica." On the first point their judgment has received the sanction of later times: but many have asked what is meant by the want of "vis comica" ascribed to Terence. "Comic power" in one sense will hardly be denied to him by those who appreciate refined and delicate humour, or artistic skill in working out comic incidents and play of character. But the "vis comica" present to the mind of his Roman critics is probably that which distinguishes Plautus, the "Plautini sales," whose homely wit indicates a spring of genuine comic humour, coarser perhaps than that of Terence but more original and more popular. This kind of "vis comica" Terence had not. He represents a reaction against the broad humour and uncouth style of earlier dramatists and professedly departs from their standard: but in the artistic skill and delicate humour, which all recognise in him, rests a true "vis comica;" the spirit not of broad farce but of the more polished comedy of life and manners, which Terence introduced upon the Roman stage.

If from style we turn to matter, there is less to be said. His plots are marked by tiresome uniformity; in each play the same stock characters play out the same stock rôles of immoral intrigue and unfilial deceit which in the end are

triumphant: so that however elegant the language, however artistic the by-play of character, the story has but little interest or profit. The cause of these defects lies in the source from which Terence drew, the literature of the New Attic Comedy; which reflected the degeneracy of a society whose political, social, religious and domestic life had alike become demoralised and decayed. This literature, repugnant in tone to Roman ideas, was yet the only available fountain of inspiration for a Roman dramatist. He must imitate Greek models: he must reproduce them as nearly as possible. But he could not reproduce the works of the Old Comedy, with its personal and political allusions. The plays of Aristophanes, if directly translated, would have no meaning to Roman ears; and a similar treatment of contemporary politics and persons would have incurred the censure of the Roman authorities, already suspicious of dramatic exhibitions and disinclined to show too much favour to dramatic writers. The police regulations of Rome no doubt contributed indirectly to keeping Roman drama in the groove along which it had first started, as a simple reproduction of Greek manners, Greek characters, Greek scenery, dress and names. This being the case, Roman dramatists naturally imitated those Greek dramas which could most easily be produced on a Roman stage, those which had no political or personal interest, but were, so to speak, cosmopolitan, the comedies of Menander and his school. Unfortunately the life and manners they portrayed were those of a depraved society; and Roman comedy at its outset incurred the stigma of immorality, and was looked upon with suspicion by all who prided themselves upon the simplicity of old Roman manners. Nor can we fairly say that this suspicion was undeserved. To us far more than to Romans of the 2nd century B.C. the morality of the extant remains of Latin Comedy must appear simply objectionable: and they can only have a literary and historical value. But to the student of a great language and a great literature Terence must always have charms. His morality is that of an age long past: his language is a *κτῆμα ἐς ἀεὶ*, a treasure for all time.

INTRODUCTION TO THE ANDRIA.

The original title of this play "*Andria Terentii*" bears out the received opinion that it was the first exhibited by Terence: if by an author already known, "Terentii Andria" would have been the title. It was produced B.C. 166, and if we accept the story of its previous recitation to Caecilius who died B.C. 168, must have circulated in MS. for at least two years previous to its exhibition: during which period it was subject to the adverse criticism of some literary men, jealous perhaps of the promise of the young poet, and among them Lavinius, the '*malevolus vetus poeta*' alluded to in the Prologue (cf. also the Prologues to the "Heautontimorumenos" and "Phormio"), which we may conclude was written, or at any rate retouched, shortly before exhibition.

The plot turns upon the previous history of Glycerium, the "Andrian." Chremes, an Athenian citizen, when sailing for Asia, left his daughter Pasibula with his brother Phania, who, following Chremes in order to escape a war, was shipwrecked with Pasibula upon the island of Andros, where he became the client of an Andrian citizen. This man, upon Phania's death, adopted Pasibula, changing her name to Glycerium, and brought her up with his daughter Chrysis: and on his death the two girls removed to Athens, where Chrysis took up the profession of an ἑταίρα, or courtezan. Among those who frequented her house, Pamphilus the son of Simo fell in love with Glycerium, and promised her marriage; and Chrysis on her death-bed commended Glycerium to his

charge. Simo meanwhile had betrothed his son, without the latter's knowledge, to Philumena, the second daughter of Chremes, born since the loss of Pasibula. His first suspicion of opposition on his son's part was roused by observing at Chrysis' funeral the behaviour of Pamphilus to her young sister: while Chremes, learning the whole story, broke off the match.

At this point begins the action of the play. Simo announces to Pamphilus that he must marry Philumena at once, hoping that if his son's consent can be extorted, Chremes may be reconciled, and the match take place after all. Pamphilus, at his wits' end, is met by Mysis, Glycerium's servant, who revives his old affections. Davus meantime ferrets out the whole matter, and advises Pamphilus to humour his father by pretending consent, while keeping up the suspicions of Chremes by his intimacy with Glycerium. Meanwhile Charinus a friend of Pamphilus, in love with Philumena, hears with dismay that she is to be married to Pamphilus and urges him to put off the marriage. While matters are in this state Glycerium gives birth to a son. Simo hears of it, but is encouraged by Davus to believe it an artifice to prevent Pamphilus' marriage, to which he extracts Chremes' reluctant consent. Charinus is now angry at the supposed treachery of Pamphilus: while Davus is abused by Pamphilus for the advice which has turned out so ill, and to get himself out of the scrape, lays the child before Simo's door and contrives that Simo shall hear its history from Mysis. This causes a fresh quarrel between Chremes and Simo: at which juncture arrives Crito, a native of Andros, and next of kin to Chrysis, who clears up Glycerium's history. She is recognized as Chremes' daughter, and all ends happily.

The 'Andria' has been imitated by Baron the celebrated French actor in his 'Andrienne;' and by Sir Richard Steele in his 'Conscious Lovers.' It has also suggested certain scenes in Moore's 'Foundling.'

P. TERENTII ANDRIA

FABULAE INTERLOCUTORES.

SIMO, senex.
SOSIA, libertus.
DAVUS, servus.
MYSIS, ancilla.
PAMPHILUS, adolescens.
CHARINUS, adolescens.
BYRRIA, servus.
LESBIA, obstetrix.
GLYCERIUM, adolescentula.
CHREMES, senex.
CRITO, hospes.
DROMO, lorarius.

Acta ludis Megalensib. M. Fulvio et M' Glabrione Aedilib. curulib. Egerunt L. Ambivius Turpio et L. Atilius Praenestinus. Modos fecit Flaccus Claudi F. Tibiis Parib. Dextris et Sinistris. Et est tota Graeca. Edita M. Marcello Cn. Sulpicio Coss.

Ludi Megalenses] or Megalesia, in honour of Cybele (μεγάλη θεός), were held in April. The first ludi scenici at Rome were introduced at this festival (see *Dict. Ant.* "Megalesia"). Cicero (*De Har. Resp.*) calls them *maxime casti*, *sollemnes*, *religiosi*. In Juvenal's time the chariot races were the principal feature; cf. *Sat.* XI. 193 sqq.

Egerunt] "Managers and Actors, L. Ambivius Turpio and L. Atilius Praenestinus." They contracted with the Aediles for the performance of the play; the Aediles having settled in the first instance with the poet. Ambivius Turpio is mentioned by Cicero (*Sen.* 14), and in the dialogue *De Oratoribus* ascribed to Tacitus (ch. 20), as a firstrate actor in connection with Roscius.

Modos fecit] "Conductor, Flaccus." He arranged the musical accompaniment, so that each part of the dialogue should have proper emphasis. Parry quotes Cicero, *De Or.* III. 26.

Tibiis Paribus Dextris et Sinistris] *Tibia dextra* was the higher or treble note, *sinistra* the lower or bass. Herodotus calls them male and female. The former was used to begin (*incentiva*); the latter afterwards as an accompaniment (*succentiva*). *Paribus*, in the same mode, Dorian, Lydian, or Phrygian: cf. *Dict. Ant.* "Musica," "Tibia."

Tota Graeca] i. e. a *Comoedia Palliata*, in which the characters and scene were Greek. See *Dict. Ant.* "Comoedia."

PROLOGUS.

POETA quum primum animum ad scribendum adpulit,
id sibi negoti credidit solum dari,
populo ut placerent, quas fecisset fabulas:
verum aliter evenire multo intellegit.
Nam in prologis scribundis operam abutitur,
non qui argumentum narret, sed qui malevoli
veteris poetae maledictis respondeat.
Nunc, quam rem vitio dent, quaeso animum advortite.
Menander fecit Andriam et Perinthiam.
Qui utramvis recte norit, ambas noverit.
Non ita dissimili sunt argumento, sed tamen

3 **quas...fabulas**] This absorption of a subst. into the relative proposition by which it is defined is one of the frequent instances of attraction in Latin: v. Madvig, *Gr.* 319.

fecisset] does not imply that they had been already written at the time indicated by *credidit:* it = "any that he might hereafter have written" (or "write"), and answers to the fut. perf. following a primary tense. *Quas fecerit* after a pres. tense becomes, according to Latin usage, *quas fecisset* after a past tense: v. Madvig, *Gr.* 379.

5 **operam abutitur**] "Expends all his labour."

6 **qui**] not for *ut*, or *quippe qui*, as some explain, but the "ablativus modi" = *quo* with a comparative adj. or adv., and used with the subjunctive mood to express a purpose. In Greek this might be expressed by ὅπως in fut. ind.; but in Latin the use of the subjunctive mood (expressing the supposition or conception of a fact as opposed to the assertion of it) is strictly adhered to. "Design" is the expression of a fact or action as intended; "wish" of a fact as desired, &c. [Roby's *Gr.* 232].

8 **vitio dent**] The explanation of this and similar constructions (*laudi*, *crimini*, *dare*, &c.) must be sought in the primitive function of the dative case, viz. *place at which*, and the widest meaning of *dare* = to present, exhibit, place. It means literally "to place or set down at (in the category of) fault." Cf. *appone lucro*, Hor.

11 **argumento**] must be pronounced as trisyll. *arg'mento*, a licence quite conceivable in rapid conversation; and the elision of a long syllable is paralleled by *quaestor* from *quaesītor*, *mala* from *maxilla;* cf. French "serment" from *sacrā-*

dissimili oratione sunt factae ac stilo.
Quae convenere, in Andriam ex Perinthia hic
fătetur transtulisse, atque usum pro suis.
Id isti vituperant factum, atque in eo disputant,
contaminari non decere fabulas.
Faciunt nae intellegendo, ut nihil intellegant:
qui quum hunc accusant, Naevium, Plautum, Ennium
accusant, quos hic noster auctores habet:
quorum aemulari exoptat negligentiam
potius, quam istorum obscuram diligentiam.
Dehinc, ut quiescant porro, moneo, et desinant
maledicere, malefacta ne noscant sua.
Favete, adeste aequo animo, et rem cognoscite,
ut pernoscatis, ecquid spei sit reliqŭum,
posthac quas faciet de integro comoedias,
spectandae an exigendae sint vobis prius.

mentum. This is more satisfactory than omitting *sunt*, or (with Bentley) reading *et tamen.*

12 **oratione ac stilo**] "Style of thought and diction." Donatus, "*Oratio*" *in sensu est*, "*stilus*" *in verbis.* Aristotle's διάνοια and λέξις might be quoted as a parallel distinction (*Poet.* VI.).

16 **contaminari**] (*con-tag-imen*, *contāmen*) = "mingle together." So *Heaut. Prol.* 17; *Eun.* III. 5. 4; Lucr. III. 883, Sensuque suo *contaminat* astans, "impregnates."

17 **nae**] Bentley reads *nĕ* (interrogative); but *nae* is often written *ne;* cf. ναί, νή. Others take *nē* = *non* (or rather *ne* is the original negative from which *non* is derived, *ne unum:* v. Andrews, *Dict.* s.v.).

18 **N. P. E.**] Respecting the chronological order of these poets, v. *Dict. Biog.* Art. "Plautus."

19 **auctores**] "Models:" Hor. *Sat.* I. 4. 122.

25 **reliqŭum**] or *relicuum*, always four syllables in Lucr. and older writers. The first syllable only long by metrical necessity; for it is short where metre admits, and was never lengthened after the word became trisyllabic. See Lachmann, *ad Lucr.* V. 679.

ACTUS I. SCENA I.

SIMO. SOSIA.

SI. Vos istaec intro auferte: abite.—Sosia,
adesdum: paucis te volo. SO. Dictum puta:
nempe ut curentur recte haec. SI. Immo aliud. SO. Quid est,
quod tibi mea ars efficere hoc possit amplius?
SI. Nihil istac opus est arte ad hanc rem, quam paro;
sed iis, quas semper in te intellexi sitas,
fide et taciturnitate. SO. Exspecto, quid velis.
SI. Ego postquam te emi, a parvulo ut semper tibi
apud me iusta et clemens fuerit servitus,

Sc. I.] The art of this scene has been much praised, especially by Cicero, *De Or.* II. 80. It unfolds the argument of the play in such a manner that it appears to be part of the action; and there is no employment of a *deus ex machina*, no bald piece of narration in the form of a prologue, to make the audience comprehend the "situation" at the point where the real action begins, viz. the attempt of Simo to ascertain the feelings of his son Pamphilus and to bring about the match with Philumena, which her father, Chremes, had just broken off on hearing of the affair with Glycerium. Cicero also praises the narrative of Simo, especially the description of Chrysis' funeral, vv. 80—109: "Mores adolescentis ipsius et servilis percontatio, mors Chrysidis, vultus et forma et lamentatio sororis, reliqua pervarie iucundeque narrantur," &c. (*De Or.* II. 80. 327). Diderot, in his *Essai sur la Poesie Dramatique*, praises the narrations of Terence as "a pure and transparent stream flowing evenly and taking neither swiftness nor noise but that which it derives from its course and the ground over which it runs...When he generalizes a maxim, it is in so simple and popular a manner, that you believe it to be a common proverb: nothing is there but what belongs to the subject."

2 **paucis**] Supply *colloqui verbis.*

3 **haec**] Sosia's cooking utensils; the others having withdrawn with theirs (*istaec*).

9 **iusta**] "moderate" or "reasonable."

clemens] We need not suppose a "transfer of the idea of 'clemency' from the imposer of service to the service itself." This view regards only the ordinary classical meaning of the word, whereas its original application seems to have been to

scis. Feci, ex servo ut esses libertus mihi,
propterea quod servibas liberaliter.
Quod habui summum pretium, persolvi tibi.
So. In memoria habeo. Si. Haud muto factum. So. Gaudeo,
si tibi quid feci aut facio quod placeat, Simo,
et id gratum fuisse advorsum te habeo gratiam.
Sed hoc mihi molestumst: nam istaec commemoratio
quasi exprobratio est immemoris benefici.
Quin tu uno verbo dic, quid est, quod me velis.
Si. Ita faciam. Hoc primum in hac re praedico tibi:
quas credis esse has, non sunt verae nuptiae.
So. Cur simulas igitur? Si. Rem omnem a principio audies:
eo pacto et gnati vitam et consilium meum
cognosces, et quid facere in hac re te velim.
Nam is postquam excessit ex ephebis, Sosia,
liberius vivendi fuit potestas;—nam antea

the quiet, placid state of the wind or air (*clementi flamine pulsae*, Catullus); so here = "mild," "easy."

10] ἐγώ σ' ἔθηκα δοῦλον ὄντ' ἐλεύθερον, Menander.

11 **liberaliter**] "So as to deserve freedom." So *illiberalis*, *Ad.* v. 5. 5.

13 **Haud muto factum**] "I don't wish it changed." Cf. *nil mutat tragici comis Lucilius Acci?* Hor. Donatus and the older edd. retain this arrangement. Bentley altered it to *Haud muto.* So, *factum Gaudeo*, regarding *muto* as absolute, = repent. Cf. Plaut. *Rud.* III. 6. 27; v. 4. 46, of this play; where, however, the active force is equally admissible. *Muto* absol. has two meanings: (a) = "mutari;" *quantum mores mutaverint*, Livy XXXIX. 51; (b) in late writers = "to differ;" *mutare a Menandro Caecilius visus est*, Gellius.

17] Parry quotes in illustration of this sentiment from Dem. *Cor.* 81, and Cicero, *de Am.* 19.

18 **Quin...dic**] "Why don't you say." This use of *quin* illustrates the growth of familiar expressions without regard to their original construction. *Quin* (*qui non*) *agis?* conveyed a polite command: hence *quin* becomes an emphatic particle, used with an imperative mood, *quin age!* then without such connection = "moreover."

quid est] The direct form of the question is retained.

24 **postquam excessit**] "After he *had* passed." Note the tendency of Latin writers always to employ the *perfect* tense with *postquam*, even where, as here, the sense would seem to require a pluperfect.

excessit ex ephebis] = ἐξῆλθεν ἐξ ἐφηβῶν. A Greek expression which has really no meaning in Latin. ἔφηβοι at Athens were the youths from 18 to 20 employed as περίπολοι, on home service.

25 **vivendi**] is dissyllabic. Bentley to avoid this read *libera*, which alters the meaning. Cf. *Eun.* v. 8. 1.

qui scire posses, aut ingenium noscere,
dum aetas, metus, magister prohibebant? So. Ita est.—
Si. Quod plerique omnes faciunt adulescentuli,
ut animum ad aliquod studium adiungant, aut equos
alere, aut canes ad venandum, aut ad philosophos:
horum ille nihil egregie praeter cetera
studebat; et tamen omnia haec mediocriter.
Gaudebam. So. Non iniuria: nam id arbitror
adprime in vita esse utile, ut ne quid nimis.
Si. Sic vita erat: facile omnes perferre ac pati:
cum quibus erat cunque una, iis sese dedere:
eorum obsequi studiis: advorsus nemini:
numquam praeponens se illis: ita facillume
sine invidia laudem invenias, et amicos pares.
So. Sapienter vitam instituit: namque hoc tempore
obsequium amicos, veritas odium parit.
Si. Interea mulier quaedam abhinc triennium
ex Andro commigravit huc viciniae,

30 **alere equos**] in apposition to *studium*. Such apposition of the infinitive mood to a substantive is not common; the descriptive genitive of the gerund is more usual. See Madvig, *L. Gr.* 286 b, obs.

ad philosophos] Another Greek allusion applicable to Athens, but not to Rome.

33 **Gaudebam**] "I began to feel happy."

iniuria] is of course ablative.

34 **adprime**] A curious formation from the adverbial expression *ad prima*, "in the highest degree." Virg. *G.* II. 134 (where some MSS. read *apprimĕ*), cf. *ad plenum*. So *comprime* and even an adj. *apprimus* (probably a later formation than the adverb), and from *cum maximis*, *cum maxime*. On the other hand *imprimis* preserves its unmutilated form.

ne quid nimis] may be as it were one word = the μηδὲν ἄγαν of Greek philosophy, so that *ne* has no part in the construction. But *ut...ne* is employed instead of the simple *ne*, *ut* signifying the general purpose, *ne* the negation (v. Madvig, *Gr.* 456), and especially where a precaution or restriction is indicated. Cf. Cic. *Verr.* II. 30, V. 3. 31, *dum ne ita rem augere ut ne quid de libertate deperderet:* cf. II. 1. 35, *qui ne detur*. So *ut non* (especially after *facio*, *efficio*, &c.). This helps to shew the original equivalency of *ne non*, and to account for the use (by Virgil and others) of *non* to convey a direct prohibition; e.g. *Georg.* I. 456.

38 **illis**] is not much to the point. Bentley's *aliis* is adopted by Wagner.

42 **abhinc**] always of past time. Plaut. and Ter. use *dehinc* (*Eun.* II. 3. 5; V. 2. 33) for future time; v. Hand, *Turs.* I. 63—6.

inopia et cognatorum negligentia
coacta, egregia forma atque aetate integra.
So. Hei, vereor ne quid Andria adportet mali.
Si. Primum haec pudice vitam, parce ac duriter
agebat, lana ac tela victum quaeritans.
Sed postquam amans accessit, pretium pollicens,
unus et item alter: ita ut ingenium est omnium
hominum ab labore proclive ad lubidinem,
accepit condicionem; dein quaestum occipit.
Qui tum illam amabant, forte, ita ut fit, filium
perduxere illuc, secum ut una esset, meum.
Egomet continuo mecum: Certe captus est;

44 **cognatorum negligentia**] i.e. in not providing her with a dower, as was the duty of the ἀγχίστευς of an orphan girl (*Phorm.* I. 2. 75): v. *Dict. Ant.* "Matrimonium." *Cognatus* is used as a translation of ἀγχίστευς, not in the strict sense attached to it by Roman law, viz. descendants of one pair. The ἀγχίστευς, or heir-at-law, might be an *Agnatus*, which term included, besides all *Cognati* descended from males, all persons admitted to a family by adoption. On the family relationship of ancient society see Maine's *Ancient Law*, ch. V.; Grote's *Hist. of Greece*, Part II. ch. X. (Athens before Solon); Mommsen's *Hist. of Rome* (translated by Dickson), Book I. ch. V. (Original Constitution of Rome).

47 **duriter**] "Rigorously." "Est duriter, sive sensu laboris, dure autem, crudeliter." Donatus. *Dure* is not used in this sense before late writers, but we have *duriter* = "harshly," *Ad.* IV. 5. 28. Ennius, Afranius, and Caecilius quoted by Non. 512.

48 **victum**] of the mere necessaries of life. Donatus quotes *Aen.* III. 649 to shew its special application to coarse and meagre fare. The jurists of the empire used the word to denote all necessaries, clothing included.

52 **condicionem**] "Terms." That this is the correct orthography is shewn by Cic. *Leg. Agr.* II. 39, where he puts together *dicioni*, *iudicio*, and implies that *dicere* : *dicio* :: *iudicare* : *iudicium*. The "conventional spelling" of the 15th century scholars is in this case wrong. See Munro's *Lucretius*, Vol. II. p. 23 sqq. on the general subject of Latin orthography. "*Condicio* est pactio, certam legem in se continens." Don. "A compact" is the earliest meaning of the word, and the derivation from *dicere* carries us back to the *spoken* formulae which marked the earliest stage of contract. The later application of the word to "a marriage" (*Phorm.* IV. 1. 13) is appropriate: the ceremonial formulae being retained in the marriage contract after they had been dispensed with in the transaction of ordinary business. Cf. Maine's *Ancient Law*, ch. IX. and *Dict. Ant.* "Matrimonium."

accepit] "Was content with." So we speak of "accepting terms." Cf. Hor. *Sat.* I. 5. 58.

55 **captus**, &c.] "He's in the toils: he has caught it!" But whether *captus* contains a gladiatorial allusion (to the *retiarius*' net), as some suppose, is uncertain: the allu-

habet! Observabam mane illorum servolos
venientes aut abeuntes: rogitabam, Heus puer,
dic sodes, quis heri Chrysidem habuit? Nam Andriae
illi id erat nomen. So. Teneo. Si. Phraedrum aut Cliniam aut
Niceratum dicebant. Nam hi tres tum simul
amabant. Eho, quid Pamphilus? Quid? symbolam
dedit, coenavit. Gaudebam. Item alio die
quaerebam: comperiebam nihil ad Pamphilum
quicquam adtinere. Enimvero spectatum satis
putabam, et magnum exemplum continentiae:
nam qui cum ingeniis conflictatur eiusmodi,
neque commovetur animus in ea re tamen,
scias posse habere iam ipsum suae vitae modum.
Quum id mihi placebat, tum uno ore omnes omnia
bona dicere, et laudare fortunas meas,
qui gnatum haberem tali ingenio praeditum.

sion of *habet* is familiar. Cf. Virg. *Æn.* XII. 295.

58] Note the skilful introduction of the name "Chrysis" which has not yet occurred.

61 **symbolam**] See Liddell and Scott, s. v. συμβόλη. Cic. *Or.* II. 57. 233 uses *collecta* in same sense, cf. *Eun.* III. 42: *asymbolus*, *Phorm.* II. 2. 25.

64 **quicquam**] is surely adverbial acc. here, and not in agreement with *nihil*. *Nemo quisquam*, *Eun.* II. 1. 21, is referred to in support of Donatus' view that *nihil quidquam* is a redundant expression = *nihil* or *non quicquam*; but see note *ad loc.* On orthography of *quicquam*, cf. *Ad.* IV. 2. 51.

spectatum] met. from testing metals. Ov. *Tr.* I. 5. 25; cf. *spectator*, *Eun.* III. 5. 18. *Spectatio pecuniae*, Cic. *Verr.* II. 3. 78.

66 **qui**] is personal, not agreeing with *animus*.

conflictatur] may suggest the rubbing together of metals as a test (Aesch. *Ag.* 390, Hdt. VII. 10): but the passages quoted of its use point rather to violent collision. Our "rubs shoulders with" has somewhat of the same metaphor.

69 **Quum...placebat**] Trans. "I was pleased, and at the same time," &c. *Quum* with imp. indic. expresses mere coincidence in time: e.g. in this passage *quum...tum* might have been *tum...et tum*. The frequent use of the subjunctive mood with imp. and plup. in historical relation arises from the idea that in the order and sequence of historical events there is more than a mere *temporal* relation of antecedence or coincidence; i.e. that an element of *cause* enters into such relation: *quum temporale* borders upon *quum causale*.

70] Cf. Manoah in *Samson Agonistes:*

"I gained a son,
And such a son, as all men hailed me happy;
Who now would be a father in my stead?"

Quid verbis opus est? hac fama impulsus Chremes,
ultro ad me venit, unicam gnatam suam
cum dote summa filio uxorem ut daret.
Placuit: despondi: hic nuptiis dictust dies.
So. Quid obstat, cur non verae fiant? Si. Audies.
Fere in diebus paucis, quibus haec acta sunt,
Chrysis vicina haec moritur. So. O factum bene!
beasti: hei, metui a Chryside. Si. Ibi tum filius
cum illis, qui amabant Chrysidem, una aderat frequens:
curabat una funus: tristis interim;
nonnumquam collacrumabat. Placuit tum id mihi.
Sic cogitabam: Hic parvae consuetudinis

73 **ultro**] "Actually came to me:" i.e. not only, as was natural, was willing to give his daughter, but took the initiative. Servius on *Aen.* II. 145 *his lacrimis vitam damus et miserescimus ultro* hits the true meaning. "Non est 'sponte,' nam rogaverat Sinon, sed 'insuper.' Et venit ab eo, quod est '*ultra*,' quia plusquam rogarat praestitissent." Cf. Conington, *ad loc.* A few quotations from Virgil, who often uses the word, will shew how the meaning "over and above" (*insuper*) underlies the various uses of *ultro.*

Nunc et oves *ultro* fugiat lupus, *Ecl.* VIII. 52 (beyond what is usual, "actually").

Ultro hortantem, *G.* IV. 265 (beyond what is necessary).

*Ultro*que animam sub fasce dedere, *G.* IV. 264 ("with a strange devotion").

Ultro animis tollit dictis, *Aen.* IX. 127 (beyond what could be expected under the circumstances, "with strange confidence").

So *petere ultro*, i. e. not only act on the defensive, but assume the offensive: *compellare ultro* not only to answer, but to take the initiative, as in our present passage. The old distinction "ultro, non rogatus; sponte, non coactus," defines but imperfectly the force of *ultro*, which as we have seen always expresses something unnecessary, unusual, or unexpected. See Donaldson, *Varron.* ch. X. § 3.

77 **in diebus paucis**] "Within the few days." *Diebus paucis* = in, or *at*, the period of a few days: the preposition is added to bring out more clearly what is already implied, that it was *within* this period of time. The force of the preposition is almost adverbial; and it is determined by, rather than "governs," the case to which it is attached.

78 **O factum bene!**] "Good business!" (modern slang), is perhaps admissible.

79 **a Chryside**] Locative, from the direction of Chrysis. Livy has *metuens ab Hannibale.*

83] Cf. *Twelfth Night*, I. I. 32.

"O she that hath a heart of that fine frame
To pay this debt of love but to a brother,
How will she love, when the rich golden shaft
Hath killed the flock of all affections else
That live in her?"

causa huius mortem tam fert familiariter:
quid si ipse amasset? quid hic mihi faciet patri?
Haec ego putabam esse omnia humani ingeni
mansuetique animi officia. Quid multis moror?
Egomet quoque eius causa in funus prodeo,
nihil suspicans etiam mali. So. Hem, quid id est? Sɪ. Scies.
Effertur. Imus. Interea inter mulieres,
quae ibi aderant, forte unam aspicio adulescentulam,
forma... So. bona fortasse. Sɪ. et voltu, Sosia,
adeo modesto, adeo venusto, ut nil supra.
Quae quum mihi lamentari praeter ceteras
visa est, et quia erat forma praeter ceteras
honesta et liberali, accedo ad pedisequas:
quae sit, rogo. Sororem esse aiunt Chrysidis.
Percussit illico animum. Atat, hoc illud est,

84 **tam...familiariter**] With so much friendly feeling (of sorrow).

85] Bentley's transposition of the words *hic mihi* relieves a difficulty as to the metre, though how the sense is improved (see Parry's note) is not so clear, unless *mihi* is to be taken as "dat. ethicus" = "What, I ask;" which is unnecessary.

86 **putabam**] as often, gives the notion of *mistaken* thoughts. "I thought in my ignorance that all these attentions were those of ordinary feeling and civility."

88 **eius causa**] i.e. *hum. et mans. animi.*

89 **etiam**] (*et iam*) "Even now," so "still," "as yet." Cf. Virg. *G.* III. 189; *Aen.* VI. 485; *Eun.* IV. 4. 1.

id] Qu. the *malum* at which Simo's words hint, or those words generally, "What is that you say?" Perhaps the former is better: "H'm, 'mischief' say you, what's that?"

91 **unam...adulescentulam**] *Unam* has the force of an *indefinite*, as the pronouns (*ille, is*, &c.), in all probability had the force of a *definite* article in colloquial Latin—"an instinct of clearness anticipating grammatical development." The French *un* (*unus*), and *le* (*il-le*) prove this usage in the provincial Latin, from which the modern Romance languages have been developed. "Noster sermo articulos non desiderat," says Quinctilian (*Inst. Or.* I. 4. 19): but this and similar uses shew that a Latin-speaking people both felt and endeavoured to supply the want. This use of pronouns is parallel to the development in Greek of the article ὁ from the originally demonstrative form ὅς, demonstrative, article, and relative being one and the same form. (Donaldson's *New Cratylus*, § 148). So in German *der* is article, relative, demonstrative.

98 **Percussit...animum**] Almost proverbial. Cic. *Att.* IV. 8. 3, "audivi Romae esse hominem—percussit animum." Also Lucr. II. 886.

hoc illud] "δεικτικὸν eius rei est quam in animo conceperamus,"

hinc illae lacrumae, haec illast misericordia.
So. Quam timeo, quorsum evadas. Si. Funus interim
procedit. Sequimur: ad sepulcrum venimus:
in ignem impositast: fletur. Interea haec soror,
quam dixi, ad flammam accessit imprudentius,
satis cum periclo. Ibi tum exanimatus Pamphilus
bene dissimulatum amorem et celatum indicat:
adcurrit: mediam mulierem complectitur:
mea Glycerium, inquit, quid agis? cur te is perditum?
Tum illa, ut consuetum facile amorem cerneres,
reiecit se in eum flens quam familiariter.
So. Quid ais? Si. Redeo inde iratus atque aegre ferens.
Nec satis ad obiurgandum causae. Diceret:
quid feci? quid commerui aut peccavi, pater?
Quae sese in ignem iniicere voluit, prohibui:
servavi. Honesta oratio est. So. Recte putas:

Donatus, who compares Virg., *Hoc illud germana fuit.* So τοῦτ' ἐκεῖνο frequently in Gk. Trag.

99 **hinc illae lacrumae**] A familiar proverb, cf. Hor. *Epp.* I. 19. 41.

101 **sepulcrum**] in the widest sense includes the place where the body was burnt. The whole passage is a translation from the Greek: some think that the practice of burning the dead was not introduced at Rome before the death of Sulla: but cf. Cic. *Legg.* II. 23, and *Dict. Ant.* "Sepulcrum."

104 **Ibi**] (temporal) pleonastically with *tum.* Cf. Cic. *Caec.* X. 27: or perhaps *ibi* is local = "then and there."

109 **quam familiariter**] This use of *quam* with a positive adj. or adverb may be explained on the same principle as the more familiar use with superlative; viz. as an elliptical construction: in full, *tam familiariter quam potuit.* Cf. *vino quam possit excellenti*, Pliny. Then, the original construction being lost sight of, comes in the use of *quam* as a mere intensitive; *admodum quam, valde quam.* Under this some quote the present passage: but it has been shewn that we can go further back in the history of the word for its explanation.

111 **Diceret**] "He might have said." When the subj. mood is used potentially of something possible in past time, the imperfect tense is generally employed: e.g. *vellem, nollem,* &c., "I could have wished." The imperfect indic. expresses action continuing in past time: the supposition of such action is naturally expressed by imp. subj. Cf. Virg. *Aen.* III. 187, *crederet;* VIII. 643, *at tu dictis, Albane, maneres.*

114 **Recte putas,** &c.] Sosia is a simple and stupid character, whose unintelligent questions and remarks serve to bring out Simo's feelings. He disappears after this first scene, being only a πρόσωπον προτακτικὸν, who appears at the beginning (πρότασις), for unfolding the argument.

nam si illum obiurges, vitae qui auxilium tulit;
quid facias illi, qui dederit damnum aut malum?
SI. Venit Chremes postridie ad me, clamitans,
indignum facinus: comperisse, Pamphilum
pro uxore habere hanc peregrinam. Ego illud sedulo
negare factum. Ille instat factum. Denique
ita tum discedo ab illo, ut qui se filiam
neget daturum. So. Non tu ibi gnatum...? SI. Ne haec quidem
satis vehemens causa ab obiurgandum. So. Qui, cedo?
SI. Tute ipse his rebus finem praescripsti, pater.
Prope adest, quum alieno more vivendumst mihi:
sine nunc meo me vivere interea modo.
So. Qui igitur relictus est obiurgandi locus?
SI. Si propter amorem uxorem nolit ducere,
ea primum ab illo animadvertenda iniuriast.

121 **ut qui neget**] Under the impression that he declines. Greek ὡς with participle, Soph. *O. T.* 11. *et saep.*

122 **gnatum**] sc. *obiurgasti.*

123 **ad obiurgandum**] The more usual construction is the objective genitive, *obiurgandi.* The use of the case that expresses motion towards, perhaps brings out more clearly the object or design.

124] Supply *diceret* [v. 111]. Simo imagines his son's reply.

125 **alieno more**] "At another's whim." Cf. *morem gerere alicui.*

129] "That is the first offence on his part for punishment," *ab illo*, lit. "from his direction," cf. *a dextra*, &c., Lucr. II. 51 and Munro's note. From this to abl. of agent *ab illo factum* is a short step; illustrating the way in which all the various meanings of the cases are expansions of their first locative signification.

animadvertenda] "Nota participium a passivo," says Donatus: a view of the participle in *-dus* now almost exploded (cf. Donaldson, *Varron.* ch. XI. § 13). On the other hand, the conclusion that it is an *active* participle is not certain. The similarity of form, and interchange of letters, *volven-t-s*, *volven-d-us* cannot be safely relied upon: while its ordinary usage often partakes of a passive, or at any rate middle character, though *volvenda dies* (Virg. *Aen.* IX. 7), and *oriundus*, *secundus* = *oriens*, *sequens*, are more decidedly active. In the gerundial sense of the oblique cases of the neut. sing. the active force is generally retained: yet here we are met by *urit videndo* (Virg. *G.* III. 215), *annulus subtertenuatur habendo*, &c.; which at first sight appear passive. The truth is, that in these cases the part. in *-dus* is neither active nor passive, but simply indefinite, expressing the verbal notion as an abstract subst. Greek would use either τῷ ἔχειν or τῷ ἔχεσθαι; and this leads us to a corresponding ambiguity in the usage of the Latin

Et nunc id operam do, ut per falsas nuptias
vera obiurgandi causa sit, si deneget:
simul sceleratus Davos si quid consili
habet, ut consumat nunc, quum nihil obsint doli:
quem ego credo manibus pedibusque obnixe omnia
facturum: magis id adeo, mihi ut incommodet,
quam ut obsequatur gnato. So. Quapropter? Si. Rogas?
Mala mens, malus animus. Quem quidem ego si sensero,—
Sed quid opust verbis? Sin eveniat, quod volo,
in Pamphilo ut nihil sit morae, restat Chremes,
qui mi exorandus est: et spero confore.
Nunc tuumst officium, has bene ut adsimules nuptias,
perterrefacias Davom, observes filium,
quid agat, quid cum illo consili captet. So. Sat est:
curabo: eamus iam nunc intro. Si. I prae, sequar.

infin., *facilis videre* or *videri*: cf. also *dat habere*, Virg. *Aen.* IX. 362, &c. =*dat habenda* with *tradam portare* =*tradam portanda*, in either of which expressions the infin. pass. might occur; cf. English, "He is the man to see." As, then, the part. in *-dus* cannot be certainly identified with either the active or passive voice in *form*, so in *usage* it fluctuates between the two, approximating on the whole to the active in its gerundial, to the passive in its gerundival use.

130 **id**] may be explained as in apposition to *ut...sit*, but more correctly as an adverbial accusative, defining the *manner* of the verbal notion *operam do*, than itself expanded by the clause *ut...sit*, which is adverbial, not substantival. On the other view it should be in dat. *ei*: the instance quoted from II. I. 7 is not conclusive, for there *id loqui* is naturally accus. after *loqui*. A passage, however, in II. I. 7. 8, where both these expressions occur, perhaps makes against the view here taken.

132 **consili**] The contracted form of the genitive in *-ii* is used by all earlier writers. Horace and Virgil contract in subst. not in adj. *egregii altique silenti*: Cicero, Caesar, Ovid, and Livy, use the uncontracted form. *Fluvii* occurs in Virgil but may be considered as an adj. (*fluvia* is quoted by Nonius): so also *Latii*. See Lachm. *ad Lucr.* V. 1006.

137 **Mala mens, malus animus**] δόλιαι ψυχαί, δόλιαι φρένες, Ar. *Pax*, 1068.

140 **confore**] Only tense in use. Cf. Plaut. *Mil. Glor.* III. 3. 66. *Confio* used in similar sense, *Ad.* V. 8. 23 (see note).

ACTUS I. SCENA II.

SIMO. DAVUS.

SI. Non dubiumst, quin uxorem nolit filius:
ita Davom modo timere sensi, ubi nuptias
futuras esse audivit. Sed ipse exit foras.
DA. Mirabar, hoc si sic abiret, et heri semper lenitas
verebar quorsum evaderet:
qui postquam audierat non datum iri filio uxorem suo,
numquam cuiquam nostrum verbum fecit, neque id aegre tulit.
SI. At nunc faciet; neque, ut opinor, sine tuo magno malo.
DA. Id voluit, nos sic nec opinantes duci falso gaudio,
sperantes, iam amoto metu, interea oscitantes opprimi,

Sc. II.] Simo and Davus appear, each soliloquising; at v. 13 the dialogue commences, S. expostulating on his son's marriage, D. feigning stupidity. Metre: iamb. trim. (1—4, 25—27); iamb. dimeter (5); iamb. tetram. (6, 9—24, 28—34); troch. tetr. cat. (7, 8).

4 **sic**] Sometimes gathers up, as it were, and resumes an expression in earlier clauses of a sentence; cf. especially Virg. *Aen.* II. 225, VII. 668, VIII. 488; and Lucr. V. 970, where Munro quotes Donatus on this passage for the other meaning into which this readily passes, viz. *sic temere*, ["Pro *leviter* et *negligenter* quod Graeci *οὕτως* dicunt,"] and compares the *positum sic* of Horace; *sicut erat*, Ov. *Fasti*, VI. 331; Seneca, *Hipp.* 394, *Sic temere iactae comae;* Persius, *sic poeta prodirem;* and mimetic *οὕτως* in Greek. Its meaning in this and similar places was probably enforced by an imitative gesture, cf. Plaut. *Amphitr.* 117, *Ego huc processi sic cum servili schema.*

Tr. "I was wondering if it would turn out like this, and I was always afraid of what would be the end of my master's forbearance." *Abiret* cf. *Phorm.* III. 2. 5; Cat. 14. 16. *Lenitas* opposed to *difficultas* = offering no obstacles; *semper* better with *verebar* than with *lenitas* = *ἡ ἀεὶ ἡσυχία*. A purely adjectival use of the adverb cannot be shewn in Latin, which has not the article necessary for such a construction.

8 **faciet**] sc. *verbum*. "He'll have something to say *now*."

9 **nec opinantes**] Sometimes written *ne opinantes:* the *c* was doubtless inserted to avoid the hiatus. This and similar compounds (*nefandus*, *nimirum*) illustrate the true relation of *ne* and *non; ne* being the original negative particle, cf. note to I. 1. 34 *supra*.

10 **oscitantes**] "Off our guard;" "gaping," "listless." *interea* Bentley's correction for *inter*, which, as he says, "turbat sensum," since there is no point in supposing Davus and Phormio among other idlers; but hardly "nocet metro," for the fifth foot is then iambus, instead of anapaest as with *interea*.

ne esset spatium cogitandi ad disturbandas nuptias.
Astute! Si. Carnufex quae loquitur? Da. Herus est, neque provideram.
Si. Dave. Da. Hem, quid est? Si. Ehodum ad me! Da. Quid hic volt? Si. Quid ais? Da. Qua de re? Si. Rogas?
Meum gnatum rumor est amare. Da. Id populus curat scilicet.
Si. Hoccine agis, an non? Da. Ego vero istuc. Si. Sed nunc ea me exquirere,
iniqui patris est. Nam, quod antehac fecit, nihil ad me adtinet.
Dum tempus ad eam rem tulit, sivi animum ut expleret suum:
nunc hic dies aliam vitam adfert, alios mores postulat.
Dehinc postulo, sive aequumst, te oro, Dave, ut redeat iam in viam.
Da. Hoc quid sit? Si. Omnes, qui amant, graviter sibi dari uxorem ferunt.

14 **scilicet**] Ironical. "O, I suppose the whole town is interested in that." Davus ridicules the notion of Pamphilus' love being important enough to be the subject of a general "rumor."

15 **Hoccine agis**] "Do you hear me, or not?" The formula "hoc age" was used to bespeak silence at religious rites: cf. II. 5. 4; Hor. *Sat.* II. 3. 152. Hence followed by *ut*= "to attend to" (in Cicero, *id agere, ut*...): cf. *alias res agere*, like *alia curare*= "to be inattentive." *Eun.* I. 2. 50, "Hoc agite, amabo."

17 **ad eam rem**] may be taken with *tempus* on comparison of *Eun.* IV. 1. 6; but more probably with *tulit.* "So long as his time allowed him to do so, I permitted him, &c."

tulit] Donatus and the older commentators understand an ellipse of *se:* but the absolute use of *fero*= "allow" is common enough in Cicero, *ratio fert*, &c.: cf. Greek *ὁ λόγος αἱρεῖ.*

18] Cicero quotes this verse, *Epist. ad Div.* XII. 25. A Greek proverb, *ἄλλος βίος ἄλλη δίαιτα*, is quoted from Zenobius.

19 **sive aequumst**] A sarcastic *ἐπανόρθωσις* of his expression *postulo:* "Or if I may venture so far, I entreat you."

20 **Hoc quid sit?**] "What can this be?" (i.e. this returning to the right way, &c.). *sit* potential. Davus still feigns to misunderstand S. Donatus understands *quaeris:* in that case he must have referred the words to Simo, on seeing Davus's expression of puzzled wonder, for S. has asked no question.

DA. Ita aiunt. SI. Tum si quis magistrum cepit ad eam rem improbum,
ipsum animum aegrotum ad deteriorem partem plerumque adplicat.
DA. Non hercle intellego. SI. Non? hem! DA. Non: Davos sum, non Oedipus.
SI. Nempe ergo aperte vis, quae restant, me loqui. DA. Sane quidem.
SI. Si sensero hodie quicquam in his te nuptiis
fallaciae conari, quo fiant minus,
aut velle in ea re ostendi, quam sis callidus;
verberibus caesum te, Dave, in pistrinum dedam usque ad necem,
ea lege atque omine, ut, si te inde exemerim, ego pro te molam.

21 **magistrum]** "an *adviser*," "instigator." Cf. Cic. *Ep. ad Div.* III. 22 and *Verr.* II. 5. 21, quoted by Parry.

22 **adplicat ad det. part.]** Perhaps in allusion to the phrase *adplicare navem* (Virg. *Aen.* I. 616) = "'lands' his mind in something worse." Or perhaps, "influences for the worse."

27 **ostendi]** has almost a middle voice, "shew yourself," not uncommon in Virgil and others. "Loricam *induitur* fidoque *accingitur* ense."

29 **ea lege atque omine]** "On this condition, and with this assurance." So usually translated, but this sense of *omen* is not elsewhere found, and in the pass. of Virg. *Aen.* VII. 174, quoted for the meaning of a "solemn custom," the ordinary meaning is equally suitable. The idea of "prognostic" may of course pass into that of "warning."

si...exemerim] corresponds in construction to *si sensero*, v. 25. So *transierim* (*G.* II. 110, *Aen.* VII. 186) and *crediderim* are used by Virgil where the second fut. would be expected. From these instances and the similarity of form between the two tenses it has been argued that they are but *one*, and that the second fut. has no place in the scheme of the indic. mood (Donaldson, *Varron.* ch. XI. sect. 15). But (i) the similarity in form is paralleled by that between fut. ind. and pres. subj. in third and fourth conjug., and that of usage by the frequent confusion between the same tenses, and between the ind. and subj. mood generally in Latin; e.g. (to indicate one point only) the Latin subj. differs *modally* from the ind. only in being used in dependent sentences; and in these Greek generally requires the indicative. (ii) An analysis of the scheme of tenses speaks in favour of a tense to express *completed action* in future time; for both incomplete and complete action are expressed in past (by imp. and plup.), and in present time (by pres. and perf.): it is therefore probable *à priori* and

Quid, hoc intellextin? an nondum etiam ne hoc quidem?
DA. Immo callide;
ita aperte ipsam rem modo locutus, nihil circuitione usus es.
SI. Ubivis facilius passus sim, quam in hac re, me deludier.
DA. Bona verba, quaeso. SI. Inrides: nihil me fallis. Edico tibi,
ne temere facias. Neque tu †haud† dicas tibi non praedictum. Cave.

ACTUS I. SCENA III.

DAVUS.

Enimvero, Davo, nihil loci est segnitiae neque socordiae,
quantum intellexi modo senis sententiam de nuptiis:

only consistent that there should be the same provision in future time; viz. first and second future. Such provision exists in the passive voice in Greek (paulo post. fut.), and in the active voice it can be supplied by a future tense of the auxiliary verb with a past partic. (πεποιηκὼς ἔσομαι). But this expedient is only available in the Latin passive (*amatus ero*), which makes a distinct form in the active voice the more necessary. Lindemann on Plaut. *Capt.* II. 2. 64 enumerates four principal senses of this futurum exactum: 1. past action in future time: 2. momentary action in present time: 3. instantaneous action: 4. expressing an opinion or expectation.

32] I can stand (as I often have) being cheated in anything rather than in this. *Passus sim* potential: the perf. tense is used apparently to refer to past deceptions, though the strict sense requires *patiar*.

33 **Bona verba**] A sacrificial formula, like Greek εὐφημεῖτε: cf. Tib. II. 2. 1.

34 **Neque haud**] v.l. *hoc*, but with less MS. authority. The repetition of the negative, common in Greek, is unusual in Latin. It occurs where a general negation is afterwards distributed (cf. Virg. *Ecl.* IV. 55, and passages from Cicero quoted by Madvig, *Gr.* 460, obs. 2), and a single idea is brought forward by *ne quidem*. Cf. Cic. *Verr.* I. 60, "Non enim praetereundum est ne id quidem."

Sc. III.] Davus deliberates on his line of conduct, mentioning as incredible the story of Glycerium. Thus a hint at the ultimate solution is given.

Metre: 1—9, 20—22, iambic tetram.; 10—19, iamb. trim.

1 **Enimvero**] "Significationem habet nimium permoti atque irritati animi," Donatus. It rather conveys a strong asseveration resulting from a conviction, Germ. *denn wahrlich:* so an old gloss ὁμολογουμένως ἀσφαλῶς. Cf. *Heaut.* II. 3. 79; V.

quae si non astu providentur, me aut herum pessum dabunt.
Nec quid agam certumst: Pamphilumne adiutem, an auscultem seni.
Si illum relinquo, eius vitae timeo: sin opitulor, huius minas;
cui verba dare difficilest. Primum iam de amore hoc comperit:
me infensus servat, ne quam faciam in nuptiis fallaciam.
Si senserit, perii; aut si lubitum fuerit, causam ceperit:
quo iure quaque iniuria praecipitem in pistrinum dabit.
Ad haec mala hoc mi accedit etiam: haec Andria,
sive ista uxor sive amicast, gravida e Pamphilo est.
Audireque eorum est operae pretium audaciam:
nam inceptiost amentium, haud amantium:
quicquid peperisset, decreverunt tollere:
et fingunt quandam inter se nunc fallaciam,

5. 1. So often when a definite time and circumstance is indicated; *enimvero nunc*, Plaut.; *tum enimvero* deorum ira admonuit, Livy, II. 36.

3 **pessum**] is probably accus. of a subst. *pessus* used adverbially: *pessum in altum*, Plaut. *Rud.* II. 3. 64. *Pessum ire* is like Greek κακῶς ἥκειν: cf. *venum*, *nuptum dare*, which are "supines," i.e. accus. cases of verbal nouns.

6 **verba dare**] = *decipere:* explained by Donatus on *Eun. prol.* 24, "Quia qui rem exspectat et nihil praeter verba invenit deceptus est."

Primum] No *deinde* or other particle follows; a use not uncommon in later writers: cf. Virg. *Geor.* III. 384.

7 **in nuptiis**] is read by two MSS. and the older editions, and is preferred by Bentley.

8 **senserit, &c.**] The employment of the tense which represents *completed* action in future time makes the narration more vivid than the simple fut.

9] This is the reading of all MSS. and old edd. Bentley reads *qua jure qua me injuria*, καὶ δικαίως κἀδίκως, Ar. *Plut.* 233: *qua...qua* = *tum...tum* in Plaut. *Trin.* IV. 4. 38, also in Cicero. This no doubt makes better sense; but Donatus read the other, and "potior lectio difficillima." It is a proverb expressed like *fas nefas*, *nolis velis*, &c.

The relatives are in sense adverbial, though in agreement with *jure injuria* = "How, rightly or wrongly," &c.: cf. Virg. *Aen.* I. 8, quo numine læso, and frequent use of *primus*, &c.

13 **inceptio**] "'Tis the way fools set to work, not lovers." The force of the abstract *inceptio*, as distinguished from *inceptum*, should be kept.

14 **peperisset**] cf. Prol. 3, and note.

tollere] The father acknowledged his child by the symbolical action of raising it from the ground. So *suscipere*, II. 3. 27: Greek ἀναίρειν. Virg. *Aen.* IV. 327; Hor. *Sat.* II. 5. 45.

civem Åtticam esse hanc. Fuit olim quidam senex,
mercator: navem is fregit apud Andrum insulam:
is obiit mortem. Ibi tum hanc eiectam Chrysidis
patrem recepisse orbam, parvam.—Fabulae.
Mihi quidem non fit verisimile; atque ipsis commentum placet.
Sed Mysis ab ea egreditur. At ego hinc me ad forum, ut
conveniam Pamphilum, ne de hac re pater imprudentem opprimat.

ACTUS I. SCENA IV.

MYSIS.

Audivi, Archylis, iamdudum: Lesbiam adduci iubes.
Sane pol illa temulenta est mulier et temeraria,
nec satis digna, cui committas primo partu mulierem;
tamen eam adducam.—Importunitatem spectate aniculae.
Quia compotrix ejus est.—Di, date facultatem obsecro
huic pariundi, atque illi in aliis potius peccandi locum.
Sed quidnam Pamphilum exanimatum video? Vereor, quid siet.
Opperiar, ut sciam, numquidnam haec turba tristitiae adferat.

16 **civem Atticam**] If so, Pamphilus must marry her (IV. 4. 41). Cf. V. 3. 8. 9 and *Dict. Ant.* "Civitas."

20 **atque**] MSS.: Bentley *at:* "Atque pro tamen," Donatus. Rather, *atque*, *ac* often introduce an adversative clause especially in connection with *tamen:* cf. II. 2. 33; *Ad.* I. 1. 15.

21 **ad forum**] The lounging-place of idle young men: cf. Plaut. *Capt.* III. 1. 18, "accessi ad adolescentes in foro."

Sc. IV.] Metre: 1—6 trochaic tetrameter catal.; 7, 8 iambic tetrameter.

1 **iamdudum**] "Just now:" cf. *Eun.* III. 1. 58 note; IV. 5. 8.

8 **numquidnam**] II. 1. 25.

haec turba] "This confusion," i.e. exhibited by Pamphilus. It seems here = *turbatio*, *commotio*, of which I can find no other instance: and it is rarely used of a disturbance raised by a few or a single person: v. Plaut. *Aul.* II. 9. 9; *Amph.* I. 2. 14. Bentley read *turbae tristitia*, which Parry adopts; *tristitia* then refers to the appearance of Pamphilus, and *turbae* to the impending trouble it betokens.

ACTUS I. SCENA V.

PAMPHILUS. MYSIS.

PA. Hocinest humanum factum aut inceptum? hocinest officium patris?
MY. Quid est? PA. Pro deum atque hominum fidem, quid est, si haec non contumeliast?
Uxorem decrerat dare sese mi hodie: nonne oportuit
praescisse me ante? nonne prius communicatum oportuit?
MY. Miseram me, quod verbum audio?
PA. Quid Chremes? qui denegarat se commissurum mihi
gnatam suam uxorem: id mutavit, quia me inmutatum videt.
Itane obstinate operam dat, ut me a Glycerio miserum abstrahat?
Quod si fit, pereo funditus.
Adeon' hominem esse invenustum aut infelicem quemquam, ut ego sum?

Sc. v.] Mysis overhears Pamphilus debating with himself whether to obey his father, or adhere to Glycerium; and by her appearance turns the scale.

Metre: 1—4, 8, 18, 26—35, 64, 65 iambic tetrameter; 5, 9, 17 iambic dimeter; 6, 7 trochaic tetram. cat.; 11 trochaic dimeter catalectic; 10, 12—16, 19—25, trochaic tetrameter.

3 **decrerat**] The pluperfect is emphatic. His resolution had been taken some time ago, which makes its concealment so much the worse.

4 **communicatum oportuit**] The omission of the auxiliary verb is common with this partic. constr.: cf. *Ad.* II. 3—6, and Parry, *on Heaut.* I. 2. 26.

5 **Miseram me**] "accusativus exclamantis;" see Madvig's *Lat. Gr.* § 236, and note on v. 10 below.

8] Bentley reads *ita...abstrahat*, on the ground that the following words *quod...funditus* point to v. 8 as an affirmative statement, not doubtfully and negatively. But *itane?* does not imply denial any more than affirmation: it is an exclamation of surprise at something wonderful, but true; Greek ἄληθες; our "Really?": and may of course be used ironically, so as to imply disbelief. Cicero always prefixes it as a separate interrogation, and so Hand (*Turs.* III. p. 496) would read here "Itane? obstinate ...trahat."

10 **Adeone esse hominem**] cf. *Eun.* II. 1. 19. The addition of the interrogative particle *ne* to the accus. and infin. *indignantis* introduces a further element of doubt into the expression, originally analogous to the accus. in exclamations [*me miserum!*] as being the object to a verb understood. Though we call such expressions "elliptical," we cannot say that there is grammatical deficiency; for the speaker

Pro deum atque hominum fidem!
Nullon' ego Chremetis pacto adfinitatem effugere potero?
Quot modis contemptus, spretus? Facta, transacta omnia. Hem.
repudiatus repetor: quamobrem? nisi si id est, quod suspicor:
aliquid monstri alunt: ea quoniam nemini obtrudi potest,
itur ad me. MY. Oratio haec me miseram exanimavit metu.
PA. Nam quid ego nunc dicam de patre? Ah,
tantamne rem tam negligenter agere? Praeteriens modo
mi apud forum, uxor tibi ducenda est, Pamphile, hodie, inquit: para:
abi domum. Id mihi visust dicere, abi cito, et suspende te.
Obstipui: censen' me verbum potuisse ullum proloqui?
aut ullam causam, ineptam saltem, falsam, iniquam? Obmutui.

expresses his meaning sufficiently. They are rather a convenient method of calling attention to some object or action, sufficient to convey a meaning, if not logically correct. Greek exhibits more purely "elliptical" uses—e.g. in *commands* (sub. θέλε), or *wish* (sub. δός).

invenustum] "Unblest by love," ἀναφρόδιτος. Cf. *Hec.* V. 4. 8. It is very doubtful whether there is any allusion to the Venus of dice (Macleane, *ad Hor.* II. 7. 25).

13 **Facta transacta omnia**] a legal phrase like our "signed and sealed." Cf. Cic. *Cat.* III. 6. 15.

14 **repudiatus repetor**] Plautus and the comic poets generally employ alliteration and assonance of words to produce a comic effect (v. *Captivi*, IV. 3. 3 for a good instance) as puns are used in our farces: while others employ it for poetical effect. The usage was transmitted from most ancient times, and is common to the earliest poetical efforts in all languages. Cf. the alliterative poetry of the middle ages, e.g. the Romance writers and the "Vision of Piers Plowman," vid. Milman, *Latin Christianity*, Bk. XIV. ch. 7. It becomes less frequent in Latin poetry after Virgil's time. Cf. Munro, *Lucr.* Notes II. Introd.

15 **aliquid monstri**] "Some deformity." *Monstrum hominis, Eun.* IV. 4. 29.

17 **nunc**] occurs in most MSS. and must therefore be retained, though undoubtedly injurious to the metre (which is iambic dim.) and unnecessary for the sense. Bentley rejected it without scruple.

19 **ducenda**] "There is a wife for you to marry." Cf. note to sc. I. v. 129.

21 **Obstipui**] So the best MSS. of Terence and Plautus, and one of the three principal MSS. of Virgil, the Roman.

22 **saltem**] "Be it ever so inappropriate." *Saltem = salutem = salva re*, and points out what remains or holds good in spite of something opposed to it—implied here in the word *ineptam*.

Quodsi ego rescissem id prius,—quid facerem, si quis me roget:
Aliquid facerem, ut hoc ne facerem. Sed nunc quid primum exsequar?
Tot me impediunt curae, quae meum animum divorse trahunt;
amor, misericordia huius, nuptiarum sollicitatio,
tum patris pudor, qui me tam leni passus est animo usque adhuc,
quae meo cunque animo lubitumst, facere. Eine ego ut adversor? Hei mihi,
incertumst, quid agam. MY. Misera timeo, incertum hoc quorsum accidat.
Sed nunc peropust, aut hunc cum ipsa, aut me aliquid de illa adversum hunc loqui.
Dum in dubio est animus, paulo momento huc vel illuc impellitur.
PA. Quis hic loquitur? Mysis, salve. MY. O salve, Pamphile. PA. Quid agit? MY. Rogas?
Laborat e dolore; atque ex hoc misera sollicita est, diem

23] This punctuation seems preferable to the ? which most editors place at the end of the line. *Si quis me roget* is of course a supposition: *quid facerem* an interrogation explained by delib. subj. A break or colon after *prius* is best. He first puts a general supposition, "Supposing I had known it beforehand"—then breaks off to suggest and answer an imaginary question. This seems better than to include *quod si...facerem* in the supposed question. Bentley reads, *Quod si ego scissem...interroget* "metri gratiâ."

24 **facerem**] takes up and answers *quid facerem:* but the repetition cannot well be kept up in translation. "What was I to do?"... "I might have done something to avoid holding my tongue." Cf. on I. I. 34: and for *ut ne* I. I. 34.

26 **nuptiarum**] The source from which comes the *sollicitatio.* So *animi dubius*, Virg., *sanus mentis*, Plaut. The first meaning of gen. is "place from which:" hence the most general idea is that of *origin*, which is retained in the ordinary objective gen. in Lat. though the *local* has been merged in that of the ablative.

27 **patris pudor**] "Respect for my father," *i.e.* a feeling of shame at disobeying him after his forbearance (cf. sc. I. 134; 2. 3 sq.).

28 **Eine ego**] sc. *faciam.*

29 **quorsum**] altered to *quorsus* by Bentley to avoid the hiatus after *timeo,* but without MS. authority.

33 **Laborat e dolore**] "She is weighed down with grief."

quia olim in hunc sunt constitutae nuptiae. Tum autem hoc timet,
ne deseras se. PA. Hem, egone istuc conari queam?
Ego propter me illam decipi miseram sinam
quae mihi suum animum atque omnem vitam credidit,
quam ego animo egregie caram pro uxore habuerim,
bene et pudice eius doctum atque eductum sinam
coactum egestate ingenium inmutarier?
Non faciam. MY. Haud vereor, si in te solo sit situm:
sed vim ut queas ferre. PA. Adeon' me ignavom putas,
adeon' porro ingratum aut inhumanum aut ferum,
ut neque me consuetudo, neque amor, neque pudor
commoveat, neque commoneat, ut servem fidem?
MY. Unum hoc scio, hanc meritam esse, ut memor esses sui.
PA. Memor essem? O Mysis Mysis, etiam nunc mihi
scripta illa dicta sunt in animo Chrysidis
de Glycerio. Iam ferme moriens me vocat:
accessi: vos semotae: nos soli: incipit:

35 **queam**] "Can I bear to,"... potential; less probably deliberative subj. "Am I to."

38 **habuerim**] The change from indic. *credidit* causes difficulty. According to one explanation, *credidit* expresses an action *external* to himself, *habuerim* his own feelings: but this, though a convenient formula for grouping this and parallel passages (*And.* IV. 1. 25, 26: *Eun.* II. 3. 11), does not throw much light. The key to the apparent difficulty is that *quae...credidit*, *quam ...habuerim* are not two *parallel* relative clauses. *Quae...credidit* belongs merely to *illam*, and might be expressed in Greek by a participle, τὴν ἐπιτρέψασαν: *quam...habuerim* belongs to the whole sentence *ego... sinam*, and would have to be explained in Greek by a relative clause. On the first mention of Philumena (*illam*) her devotion to him is expressed as a *simple fact* by an adjectival sentence (*quae... credidit*): his own feelings are then given, in strong antithesis to the possibility of his deserting her (v. 36), and in the construction which both *qui* and *quum* take when the action is conceived as the cause or circumstance *under* or *notwithstanding* which other events take place—*i.e.* when they = "because" or "although." Translate *quam...habuerim* "*though* I have held her...."

44 **consuetudo**] "Common feeling," i.e. the customary manners &c. of society: "contra morem consuetudinemque civilem," frequent in Cicero. It is antithetical to *ferum; amor* to *inhumanum; pudor* to *ingratum.*

47 sqq.] Colman quotes a passage from Otway's *Orphan*, apparently imitated from this speech of Pamphilus.

Mi Pamphile, huius formam atque aetatem vides:
nec clam te est, quam illi nunc utraeque inutiles
et ad pudicitiam et ad rem tutandam sient.
Ego te per hanc dextram oro et ingenium tuum,
per tuam fidem, perque huius solitudinem
te obtestor, ne abs te hanc segreges, neu deseras:
si te in germani fratris dilexi loco,
sive haec te solum semper fecit maxumi,
seu tibi morigera fuit in rebus omnibus.
Te isti virum do, amicum, tutorem, patrem.
Bona nostra haec tibi permitto, et tuae mando fidei.
Hanc mi in manum dat: mors continuo ipsam occupat.
Accepi: acceptam servabo. MY. Ita spero quidem.
PA. Sed cur tu abis ab illa? MY. Obstetricem adcerso. PA.
Propera. Atque audin?
Verbum unum cave de nuptiis; ne ad morbum hoc etiam.
MY. Teneo.

52 **clam te est**] cf. *Ad.* I. 1. 46, *te* after *clam est=fallit* is a construction κατὰ σύνεσιν.

54] Most edd. read *Quod ego te*, &c.: but this makes great metrical difficulty, and it is a question whether it may not have been inserted to square this passage with Hor. *Epp.* I. 7. 9, *Quod te per genium dextramque deosque Penates*, &c. Bentley also read *per genium* for *ingenium*. But similar invocations are frequent, e.g. in Virgil, *Aen.* IV. 314. With *quod*, *ego te* must be transposed if the line is to scan at all.

56] Donatus put a stop at *solitudinem*, and drew a distinction between *oro* and *obtestor;* "Obtestatio dicitur, quando eum adjuramus quem rogamus: oramus per eas res, propter quas rogamus:" but this is unnecessary.

60 **isti**] "To her, as your own." Note the transition from the pronoun *hujus*, by which Chrysis at first speaks of Pasibula as belonging to her. In v. 52, speaking of her as absent when misfortune is hinted at, Chrysis employs the pronoun *illi*.

62 **in manum**] Donatus supposes that marriage "per conventionem in manum" (the general term including *usus confarreatio coemptio;* cf. *Dict. Ant.* MATRIMONIUM) is here intended. But more probably it = "into my charge," with no technical meaning, cf *Phor.* IV. 3. 29: legal allusions in Terence being generally Greek; e.g. I. 3. 16: I. 1. 44.

64 **adcerso**] This form of the causative *ar-cesso* from *accedo* has been repudiated (cf. Parry's note here): but apparently without justice. It can hardly be said to "violate all analogy:" the form *ar-* in *ar-cesso*, though it can be paralleled (*ar meadvenias*, Plaut. *Truc.* II. 2. 17,

ACTUS II. SCENA I.

CHARINUS. BYRRIA. PAMPHILUS.

CH. Quid ais Byrria? daturne illa Pamphilo hodie nuptum? BY. Sic est.
CH. Qui scis? BY. Apud forum modo e Davo audii. CH. Vae misero mihi.
Ut animus in spe atque in timore usque antehac adtentus fuit,
ita postquam adempta spes est, lassus, cura confectus stupet.
BY. Quaeso edepol, Charine, quoniam non potest id fieri, quod vis,
id velis, quod possit. CH. Nil volo aliud nisi Philumenam. BY. Ah,
quanto satiust te id dare operam, qui istum amorem ex animo amoveas,
quam id loqui, quo magis lubido frustra incendatur tua.
CH. Facile omnes, quum valemus, recta consilia aegrotis damus.
Tu si hic sis, aliter sentias. BY. Age, age, ut lubet. CH. Sed Pamphilum

ar-fuerunt, &c. in inscrr., *ar-biter*), is more exceptional: and for the change of one *s* into *r* we may compare the forms *rursus*, *prorsum*, *quorsum* with the Plautine forms *russus*, *prossum*, *quossum*.

65] "Don't say a word about the marriage, for fear even this might make her ill" (*ad morbum sit*).

Act. II. Sc. I.] Charinus, in love with Philumena, has been informed by Byrria of her approaching marriage with Pamphilus, whom he then urges to postpone it. Pamphilus explains that he is only too glad to do so.

Metre: 1, 5, 7 troch. tetram.; 2, 6, 8, 17, 19—97 troch. tetram. catal.; 3, 4, 9—16 iamb. tetram.; 18 iamb. trim.

1 **nuptum**] "In marriage." Cf. *Phormio*, V. I. 25, and note to *And.* I. 3. 3.

7 **id**] cf. I. I. 129,

9] Cf. Soph. *Trach.* 729:

τοιαῦτα δ' ἂν λέξειεν οὐχ ὁ τοῦ κακοῦ
κοινωνός, ἀλλ' ᾧ μηδὲν ἐστ' οἴκοις βαρύ.

vid. Shakespeare, *Much Ado about Nothing*, V. I. 27.

10 **hic**] "In my place." Cf. V. 3. 19.

video. Omnia experiri certumst prius quam pereo. By. Quid hic agit?
Ch. Ipsum hunc orabo: huic supplicabo: amorem huic narrabo meum:
credo impetrabo, ut aliquot saltem nuptiis prodat dies:
interea fiet aliquid, spero. By. Id aliquid nihil est. Ch. Byrria,
quid tibi videtur? Adeon' ad eum? By. Quidni? Si nihil impetres,
ut te arbitretur sibi paratum moechum, si illam duxerit.
Ch. Abin' hinc in malam rem cum suspicione istac, scelus?
Pa. Charinum video. Salve. Ch. O salve, Pamphile.
Ad te advenio, spem, salutem, auxilium, consilium expetens.
Pa. Neque pol consili locum habeo, neque auxili copiam.
Sed istuc quidnamst? Ch. Hodie uxorem ducis? Pa. Aiunt. Ch. Pamphile, (321)
si id facis, hodie postremum me vides. Pa. Quid ita? Ch. Hei mihi!

13 **prodat**] Acc. to Donatus = "put off:" he quotes from Lucilius *An porro prodenda dies sit?* Even thus we should expect to have *prodere nuptias in aliquot dies:* we do not talk of "postponing" the interval of time granted, but the event itself or a particular day, e.g. Hor. *Od.* 15. 33. Might not the word mean simply to "give" or "appoint"? *prodere exemplum*, *prodere dictatorem*, etc., occur in Cicero and Livy. A passage in III. 5. 9, *huic malo aliquam producam moram*, may throw some light: we may perhaps take *prodat* here as = prolong, spin out a few days for the marriage (*i.e.* to prevent it—a kind of *dativus incommodi*).

15 **Adeone**] "Shall I go up to him?" This emphatic use of the present where the future would be expected is not uncommon in questions; *imusne sessum?* Cic. *Or.* III. 5. Cf. Virg. *Aen.* II. 322.

16] supply *impetres* from *nihil impetres*, v. 15.

17 **Abine in malam rem**] *ἐς κόρακας ἴθι.*

20] The old edd. read *consilii* and *auxilii:* on which cf. I. I. 132. Bentley read *consili*, but *ad auxilium*, a construction unsupported by examples, though we find *copia* with infin. mood, and also with an adverbial sentence expressing purpose. The text certainly involves metrical difficulty, which is not satisfactorily explained by the strong assumption that the penultima of *auxili* is lengthened by "ictus."

[Since this note was written, Bentley's emendation has received the sanction of Dr Wagner, who thinks that Terence *may* have written something like *neque mi copia auxilist.*]

vereor dicere: huic dic quaeso, Byrria. By. Ego dicam. Pa. Quid est?
By. Sponsam hic tuam amat. Pa. Nae iste haud mecum sentit. Ehodum dic mihi:
numquidnam amplius tibi cum illa fuit, Charine? Ch. Ah, Pamphile,
nihil. Pa. Quam vellem! Ch. Nunc te per amicitiam et per amorem obsecro,
principio, ut ne ducas. Pa. Dabo equidem operam. Ch. Sed si id non potest,
aut tibi nuptiae hae sunt cordi.... Pa. Cordi? Ch. saltem aliquot dies
profer, dum proficiscor aliquo, ne videam. Pa. Audi nunc iam.
Ego Charine neutiquam officium liberi esse hominis puto,
quum is nihil promereat, postulare id gratiae adponi sibi. (331)
Nuptias effugere ego istas malo, quam tu adipiscier.
Ch. Reddidisti animum. Pa. Nunc si quid potes aut tu aut hic Byrria,
facite, fingite, invenite, efficite, qui detur tibi:
ego id agam, mihi qui ne detur. Ch. Sat habeo. Pa. Davom optume
video, cuius consilio fretus sum. Ch. At tu hercle haud quicquam mihi;

29 **profer**] sc. *nuptias*. *Aliquot dies*, acc. of duration, not direct object of *profer*. *Iracunda diem proferet Ilio* quoted from Horace, *Od.* I. 15. 33, is not parallel; cf. note to v. 13.

dum proficiscor] "Until I set out," cf. *Eun.* I. 2. 126 (where see note). It might = simply "whilst,"—"put off the marriage while I am going." As however *proficiscor* does not generally imply continuous action, the former is most agreeable. This idiomatic construction of *dum* with indic. = "until" is quite classical: cf. Virg. *Ecl.* IX. 23, Cic. *Att.* X. 3, *Ego in Arcano opperior, dum haec cognosco:* Lucr. I. 949, &c. *Donec* in older writers takes past indic. in sense "until." In Lucr. this is the invariable constr. with but one exception, vid. Munro, *ad Lucr.* I. 222.

31 **gratiae**] Prol. 8 (note).

35 **id agam**] "I will do my best to prevent her being married to me." Cf. I. 2. 15 (note). *Qui* (how) seems almost superfluous: but cf. the constr. *ut ne*, and I. I. 34 (note).

nisi ea, quae nil opus sunt sciri. Fugin' hinc? By. Ego vero, ac lubens.

ACTUS II. SCENA II.

DAVUS. CHARINUS. PAMPHILUS.

DA. Di boni, boni quid porto! Sed ubi inveniam Pamphilum,
ut metum, in quo nunc est, adimam, atque expleam animum gaudio?
CH. Laetus est nescio quid. PA. Nihil est: nondum haec rescivit mala.
DA. quem ego nunc credo, si iam audierit sibi paratas nuptias—
CH. Audin' tu illum? DA. toto me oppido exanimatum quaerere.
Sed ubi quaeram? aut quo nunc primum intendam? CH. Cessas adloqui?
DA. Abeo. PA. Dave, ades. Resiste. DA. Quis homo est, qui me? O Pamphile,
te ipsum quaero. Euge Charine: ambo opportune. Vos volo.
PA. Dave, perii. DA. Quin tu hoc audi. PA. Interii. DA. Quid timeas, scio.

37 **sciri**] So Bentley for vulg. *scire.* "Legendum est aut *opus est scire* aut *opus sunt sciri.*" *Opus* is the predicate (as in Plaut. *Capt.* I. 2. 61, *maritimi milites opus sunt tibi.* Cic. *Fam.* II. 6, *dux nobis opus est*), and *scire* is added epexegetically: cf. Cic. *Att.* VII. 6, *Si quid forte sit quod opus sit sciri.*

Sc. II.] Davus appears, and relates his discovery that the marriage was a pretence.

Metre, trochaic tetrameter catalectic.

5 **toto oppido**] "Over the whole town." This is no exception to the use of accusative case to express *space over which:* for where *totus* is used the whole space is conceived as one place *at which:* cf. Virg. *Aen.* II. 421.

7 **Abeo**] Some old MSS. and edd. have *habeo* (for *abeo;* as *hostium, holim* in MSS.), which Bentley retains.

9 **quin tu audi**] The origin of

CH. Mea quidem hercle certe in dubio vitast. DA. Et quid tu, scio.
PA. Nuptiae mi.... DA. Etsi scio? PA. hodie. DA. Obtundis, tametsi intelligo?
Id paves, ne ducas tu illam: tu autem, ut ducas. CH. Rem tenes.
PA. Istuc ipsum. DA. Atque istuc ipsum nil pericli est: me vide.
PA. Obsecro te, quamprimum hoc me libera miserum metu. DA. Hem,
libero; uxorem tibi non dat iam Chremes. PA. Qui scis? DA. Scies.
Tuus pater modo me prehendit: ait tibi uxorem dare sese
hodie; item alia multa, quae nunc non est narrandi locus.
Continuo ad te properans percurro ad forum, ut dicam tibi haec.
Ubi te non invenio, ibi ascendo in quendam excelsum locum.
Circumspicio. Nusquam. Forte ibi huius video Byrriam;
rogo: negat vidisse. Mihi molestum. Quid agam, cogito.
Redeunti interea ex ipsa re mi incidit suspicio: hem,
paululum obsoni: ipsus tristis: de improviso nuptiae:
non cohaerent. PA. Quorsumnam istuc? DA. Ego me continuo ad Chremem.
Quum illo advenio, solitudo ante ostium: iam id gaudeo.

this use of *quin* is the phrase *quin tu narras?* [cf. below, sc. 3, v. 25, IV. 4. 15] for a gentle command, Greek τὶ οὐκ-ἀπεκοιμήθημεν; (*quin* = *qui non*). This expression was then made imperative in form, the original construction being overlooked, *quin age*, &c.: and finally *quin* was used simply as an emphatic particle.

11 **Et scio?**] "Do you go on, though I know all?"

13 **me vide**] Common in Plautus and Terence, as confirmation of a promise, &c. *Phorm.* IV. 4. 30. Cf. *respicio* of looking to a person for help, depending on, Hor. *Epp.* I. I. 105. Cf. *subsidia respicere*, Livy.

15 **iam**] is emphatic; "*now* there's no doubt."

22 **ex ipsa re**] goes with *incidit*, "from looking at the facts."

23 **ipsus**] "My master." So the Greek αὐτὸς ἔφα, *Ipse dixit*, Ar. *Nub.* 219, and Juv. V. 86.

25 **illo**] Bentley for *illoc*, which is found in Latin writers, as *hoc* = *huc*, Virg. *Aen.* VIII. 423, and in several passages of Plautus.

CH. Recte dicis. PA. Perge. DA. Maneo: interea introire neminem
video, exire neminem: matronam nullam in aedibus,
nihil ornati, nihil tumulti: accessi: intro aspexi. PA. Scio.
Magnum signum. DA. Num videntur convenire haec nuptiis?
PA. Non opinor, Dave. DA. Opinor narras? Non recte accipis.
Certa res est. Etiam puerum inde abiens conveni Chremi,
olera et pisciculos minutos ferre obolo in cenam seni.
CH. Liberatus sum hodie, Dave, tua opera. DA. Ac nullus quidem.
CH. Quid ita? Nempe huic prorsus illam non dat. DA. Ridiculum caput!
Quasi necesse sit, si huic non dat, te illam uxorem ducere:

27 **matronam**] i.e. as *pronuba*, to dress the bride: cf. Cat. 61. 186.

28 **ornati...tumulti**] Forms of gen. of fourth decl. Donatus quotes from a fragment of Sallust, "senati decreto serviendum ne sit." *Eun.* II. 2. 6, *ornati.* Ritschl (*Prooem. de titulo Aletrinatium*) gives a list of such forms from various Latin writers, among them *quaesti*, *tumulti*, *fructi*, *adventi*, *ornati*, from Terence.

30 **Opinor narras**] "*Think,*" do you say?

31 **Chremi**] So *Archonidi*, *Heaut.* V. 5. 21. The -ου of Greek second decl. in -ης is generally represented in Latin by *ae*. *Achilli*, *Ulixi*, which are quoted as examples, are probably due to taking the term -ευς as dissyllable and declining as nouns of second decl. in *-us*, *Achillĕus*, *Achillei* (cf. Hor. *Laboriosi remiges Ulixei*).

32 **ferre**] The infin. must depend on some verb implied in *conveni*. Parry suggests that *conveni*=*venire vidi*, and that *ferre* depends on *vidi*. Bentley reads *conspexi*, cutting the knot after his manner. [Wagner adopts Fleckeisen's punctuation, *Chremi: olera*, &c. making *ferre* historic infin. =*ferebat*.]

obolo] i.e. *exiguo pretio*. Greek ὀβόλου ἀγόρασαι.

33 **Ac nullus quidem**] "No, not at all." Cf. *Eun.* II. 1. 10; Plaut. *Trin.* III. 1. 5: also found in Cicero. It may be compared with the frequent transfer of an adverbial notion to agreement with the subject of the action qualified; e.g. especially with *primus*, &c.

ac] is MS. reading, altered by some editors to *at;* but *ac atque* not unfrequently connect an adversative clause; hence often with *tamen:* cf. I. 3. 20, *Ad.* I. 1. 15, and Greek use of καὶ="although." The placing two ideas or clauses side by side as co-ordinate may be conceived of as opposition no less than connection.

35 **sit**] The subj. marks what a mere supposition this idea is: *si... dat* expresses not a supposition but a fact, and might be translated, "now that," or "seeing that."

nisi vides, nisi senis amicos oras, ambis. CH. Bene mones.
Ibo: etsi hercle saepe iam me spes haec frustrata est. Vale.

ACTUS II. SCENA III.

PAMPHILUS. DAVUS.

PA. Quid igitur sibi volt pater? cur simulat? DA. Ego dicam tibi.
Si id succenseat nunc, quia non dat tibi uxorem Chremes,
ipsus sibi esse iniurius videatur: neque id iniuria:
prius quam tuum ut sese habeat animum ad nuptias perspexerit.
Sed si tu negaris ducere, ibi culpam in te transferet:
tum illae turbae fient. PA. Quidvis patiar. DA. Pater est, Pamphile.
Difficilest. Tum haec solast mulier. Dictum ac factum invenerit
aliquam causam, quamobrem eiiciat oppido. PA. Eiiciat? DA. Cito.
PA. Cedo igitur quid faciam, Dave? DA. Dic te ducturum. PA. Hem. DA. Quid est?
PA. Egon' dicam? DA. Cur non? PA. Numquam faciam. DA. Ne nega.

36 **nisi vides**] Supply, "which will come off, unless..."

Sc. III.] D. and P. agree that the latter shall profess willingness to marry Philumena.

Metre: 1—9 trochaic tetram. catal.; 10—19 iambic trimeter; 20—29 iamb. tetram.

3 **sibi**] with *videatur* not *injurius*. *Injurius...injuria:* the play on words may be kept up. "He will feel that he is in the wrong, and he won't be far wrong in that."

4 **prius...perspexerit**] refers to *succenseat*.

ut sese habeat ad nuptias] Greek πῶς ἔχει πρὸς τοὺς γάμους. *habere se*, of bodily or mental health (*Eun.* IV. 2. 6; 7. 30): then *habeo*, neut. like ἔχω, *Phorm.* II. 3. 82: cf. Cic. *Mur.* VI. 14, *bene habet;* Hor. *Sat.* I. 9. 53.

7 **Dictum ac factum**] "No sooner said than done:" ἅμα ἔπος ἅμα ἐργόν. Cf. *Heaut.* IV. 5. 12, and Homer, *Il.* XIX. 242. So *dicto citius.*

PA. Suadere noli. DA. Ex ea re quid fiat, vide.
PA. Ut ab illa excludar, huc concludar. DA. Non itast.
Nempe hoc sic esse opinor: dicturum patrem,
ducas volo hodie uxorem: tu, ducam, inquies.
Cedo quid iurgabit tecum? Hic reddes omnia,
quae nunc sunt certa ei consilia, incerta ut sient,
sine omni periclo: nam hocce haud dubiumst, quin Chremes
tibi non det gnatam. Nec tu ea causa minueris
haec quae facis, ne is mutet suam sententiam.
Patri dic velle: ut, quum velit, tibi iure irasci non queat.
Nam quod tu speres, propulsabo facile; uxorem his moribus
dabit nemo. Inveniet inopem potius, quam te corrumpi sinat.
Sed si te aequo animo ferre accipiet, negligentem feceris:
aliam otiosus quaeret: interea aliquid acciderit boni.
PA. Ita credis? DA. Haud dubium id quidemst. PA. Vide
quo me inducas. DA. Quin taces?

12. **concludar**] as if into a cell, cf. *Phorm.* V. 1. 17: and III. 4. 23, in *nuptias coniici herilem filium.* It is doubtful however whether any special senses of *excludo, concludo* are here intended: similarity of sound is the object, v. Parry's note.

17. **sine omni per.**] An unusual form of expression (we should expect *ullo*) peculiar to Plautus and Terence. In Greek we find a somewhat similar use of πᾶς = "anyone" (τὸ μὲν ἐπιτιμᾶν φῆσαι τις ἂν παντὸς εἶναι Dem.); but this cannot perhaps be distinguished from the sense "every one," ἄνευ παντός.

18 **minueris**] From the particular meaning "to lessen" comes the more general one "to alter," "change." m. *opinionem* = "refute," Cic.; m. *controversias* = "to put an end to," Caesar. Tr. "make no difference in your present conduct from a fear that he may change his mind;" cf. *Hec.* IV. 3. 10, *Haec quae facis,* i.e. the pretended acquiescence in his father's wishes: *sententiam,* Chremes' determination that the marriage is not to come off.

21, 22 **Uxorem...sinat**] These words, somewhat obscurely expressed by the abrupt disconnected language of Davus, may be thus paraphrased: "You may perhaps hope that, if you resist your father as to this marriage you are safe: for 'no one,' you think, 'will give his daughter to a man of my character.' But I tell you your father will find a girl without dowry and marry you to her, rather than let you be ruined by this connection with Glycerium."

his moribus] in *Hec.* IV. 4. 22 fuller, *uxorem his moratam moribus.*

23] "But if he finds that you take it quietly, you will have put him off his guard: he will take his time about finding another bride for you, and meanwhile something lucky may turn up."

25 **Quin taces?**] see above, sc. 2, v. 9 note.

PA. Dicam. Puerum autem ne resciscat mi esse ex illa, cautio est:
nam pollicitus sum suscepturum. DA. O facinus audax! PA. Hanc fidem
sibi me obsecravit, qui se sciret non deserturum, ut darem.
DA. Curabitur. Sed pater adest. Cave, te esse tristem sentiat.

ACTUS II. SCENA IV.

SIMO. DAVUS. PAMPHILUS.

SI. Reviso quid agant, aut quid captent consili.
DA. Hic nunc non dubitat, quin te ducturum neges.
Venit meditatus alicunde ex solo loco:
orationem sperat invenisse se,
qui differat te: proin tu fac apud te ut sies.
PA. Modo ut possim, Dave. DA. Crede inquam hoc mihi, Pamphile,
numquam hodie tecum commutaturum patrem
unum esse verbum, si te dices ducere.

27 **suscepturum**] cf. I. 3. 14 note.

28 **deserturum**] Bentley reads *desertum iri* on authority of one MS.

Sc. IV.] Simo comes up to see how P. and D. are arranging matters. Metre iambic trimeter. "Haec scena nodum iniicit fabulae et periculum comicum," Donatus.

3 **meditatus**] "with his speech got up," "prepared in his part," cf. Plaut. *Trin.* III. 3. 89. Verg. *Ecl.* I. 2. Hence *orationem* = a set speech, "quod quasi ad plenum cogitari potuisset," Donatus.

5 **differat**] "distract:" Hor. *Epod.* V. 99. *Ad.* III. 4. 40.

ACTUS II. SCENA V.

BYRRIA. SIMO. DAVUS. PAMPHILUS.

BY. Herus me relictis rebus iussit Pamphilum
hodie observare, ut quid ageret de nuptiis
scirem: id propterea nunc hunc venientem sequor.
Ipsum adeo praesto video cum Davo: hoc agam.
SI. Utrumque adesse video. DA. Hem, serva. SI. Pamphile!
DA. Quasi de improviso respice ad eum. PA. Ehem, pater.
DA. Probe. SI. Hodie uxorem ducas, ut dixi, volo.
BY. Nunc nostrae timeo parti, quid hic respondeat.
PA. Neque istic, neque alibi tibi erit usquam in me mora. BY. Hem.
DA. Obmutuit. BY. Quid dixit? SI. Facis, ut te decet,
quum istuc, quod postulo impetro cum gratia.
DA. Sum verus? BY. Herus quantum audio, uxore excidit.
SI. I nunc iam intro; ne in mora quum opus sit sies.
PA. Eo. BY. Nullane in re esse homini cuiquam fidem?
Verum illud verbumst, volgo quod dici solet,

Sc. V.] Byrria, set by his master Charinus to watch Pamphilus, overhears P. give his consent to marry Philumena. Metre; iambic trimeter.

1 **rebus relictis**] "before everything else," a common phrase in Plaut. and Ter. cf. Lucr. III. 1071.

3 **id propterea**] pleonastic, but the oldest reading: *hunc* i. e. Simo now coming on the stage (venientem): not, as Bentley supposed, Pamphilus. B., on the ground that Pamphilus could not be said to be coming on the stage "now," read *observarem quid* in v. 2, and omitted v. 3 altogether. *Ipsum* v. 4 naturally refers to Pamphilus.

4 **Ipsum adeo**] "The very man," cf. IV. 4. 20 note.

5 **serva**] "remember," so *perdo* = "forget," τοιγαροῦν σώζου τόδε, Soph. *El.* 1257: *O.T.* 318.

11 **cum gratia**] with a good grace, cf. *Phorm.* IV. 3. 17 for the full phrase.

12 **excidit**] "has lost his wife." Perhaps in allusion to its technical use in juridical language (Parry): but more probably adapted from Greek ἐκπίπτειν, cf. Soph. *Ai.* 1177, ἐκπίπτειν χθονὸς ἄθαπτος: ἀπ' ἐλπίδων, Thuc. VIII. 81: and more commonly ἀρχῆς, πατρίδος, κ.τ.λ.

omnes sibi malle melius esse quam alteri.
Ego illam vidi virginem; forma bona
memini videre: quo aequior sum Pamphilo,
si se illam in somnis, quam illum, amplecti maluit.
Renuntiabo, ut pro hoc malo mihi det malum.

ACTUS II. SCENA VI.

DAVUS. SIMO.

DA. Hic nunc me credit aliquam sibi fallaciam
portare, et ea me hic restitisse gratia.
SI. Quid Davos narrat? DA. Aeque quicquam nunc quidem.
SI. Nihilne? Hem. DA. Nihil prorsus. SI. Atqui expectabam quidem.
DA. Praeter spem evenit: sentio: hoc male habet virum.
SI. Potin' es mihi verum dicere? DA. Nihil facilius.
SI. Num illi molestae quippiam hae sunt nuptiae,
huiusce propter consuetudinem hospitae?
DA. Nihil hercle: aut, si adeo, bidui est aut tridui
haec sollicitudo: nosti: deinde desinet.
Etenim ipsus secum recta reputavit via.

16] cf. Eur. *Med.* 84, *ὡς πᾶς τις αὑτὸν τοῦ πέλας μᾶλλον φιλεῖ*, and Menander, *φιλεῖ δ' ἑαυτοῦ πλεῖον οὐδεὶς οὐδένα.*

Sc. VI.] Simo tries to ascertain from Davus whether Pamphilus still cares for Glycerium. Metre, iambic trimeter.

2 **ea gratia**] attraction from *eius gratia*, cf. *Eun.* I. 2. 19, Greek *ταύτην χάριν.*

3 **Aeque quicquam**, &c.] "Just as much now as ever," i.e. nothing; [though Madvig (Cic. *Fin.* III. 8) explains, He says something as good as you—for you say nothing]. Cf. *Eun.* V. 2. 23. Simo does not quite understand; *nihilne?* = "nothing, do you mean?"

5 **hoc male habet virum**] "This is what annoys him."

8] The ordinary reading, *Propter huiusce hospitai consuetudinem*, involves the scansion prŏptĕr, and the archaic form of gen. *-ai*, which is not Terentian. Bentley has introduced it on his own authority in *Heaut.* III. 2. 4; V. 1. 20; *Phor.* IV. 2. 7. Ritschl (Preface to Plautus, p. cccxxvii.) proposes the reading of our text.

11] Faernus read in cod. Vatic. "Etenim ipsus secum eam rem re-

SI. Laudo. DA. Dum licitum est ei, dumque aetas tulit,
amavit: tum id clam: cavit, ne umquam infamiae
ea res sibi esset, ut virum fortem decet:
nunc uxore opus est: animum ad uxorem adpulit.
SI. Subtristis visust esse aliquantulum mihi.
DA. Nihil propter hanc rem: sed est, quod succenset tibi.
SI. Quidnamst? DA. Puerilest. SI. Quid id est? DA. Nihil. SI. Quin dic, quid est?
DA. Ait nimium parce facere sumptum. SI. Mene? DA. Te.
Vix, inquit, drachmis est obsonatus decem:
num filio videtur uxorem dare?
Quem, inquit, vocabo ad cenam meorum aequalium
potissimum nunc? Et, quod dicendum hic siet,
tu quoque perparce nimium. Non laudo. SI. Tace.
DA. Commovi. SI. Ego istaec, recte ut fiant, videro.
Quidnam hoc rei est? Quid hic volt veterator sibi?
Nam si hic malist quicquam, hem illic est huic rei caput.

putavit via:" Bentley rejects *secum* and restores *recta* which Faernus saw in the MS.: but *eam rem* is more likely to have been inserted as a gloss, and is not noticed by Donatus. *Reputavit* intrans. So Tac. *Hist.* IV. 17, *vere reputantibus*. *recta via*, "straightforwardly," *Heaut.* IV. 3. 28.

20] Bentley reads *obsonatum* on authority of two MSS. and Plaut. *Bacch.* I. 2. 35: both *obsono* and *obsonor* are in use.

23 **quod...siet**] "as far as it can be said by one in my place"=if it can be said, so *quod sciam: quod meminerim*. The subjunctive is here potential, cf. Lucr. II. 248, *quod cernere possis*, and Munro's notes to I. 327; II. 350 (*quoad licet ac possis*). Cf. also *Eun.* II. 1. 9: *Hec.* V. 1. 34.

26 **veterator**] "old rogue," Lit. one who has grown old in anything: so "practised," "skilled," Cicero. In bad sense, as here, Cicero *Fin.* II. 16. 53; *Verr.* II. 1. 54. In the jurists opp. to *novitius* (*Eun.* III. 5. 34), cf. Greek τρίβων, ἐπιτριπτός.

27] "If there is anything wrong here (if Pamphilus does not do as I wish), there goes the head and front of it all." Simo, as they leave the stage, hints his suspicions of Davus. *caput*, cf. *Ad.* IV. 2. 29. Verg. *Aen.* XI. 361, *caput horum et causa malorum*. The metaphor is from the head or source of a river.

ACTUS III. SCENA I.

MYSIS. SIMO. DAVUS. LESBIA. GLYCERIUM.

MY. Ita pol quidem res est, ut dixti, Lesbia:
fidelem haud ferme mulieri invenias virum.
SI. Ab Andriast ancilla haec. DA. Quid narras? SI. Itast.
MY. Sed hic Pamphilus.. SI. Quid dicit? MY. firmavit fidem. SI. Hem.
DA. Utinam aut hic surdus, aut haec muta facta sit.
MY. Nam quod peperisset, iussit tolli. SI. O Iuppiter!
quid ego audio? Actumst, siquidem haec vera praedicat.
LE. Bonum ingenium narras adulescentis. MY. Optumum.
Sed sequere me intro, ne in mora illi sis. LE. Sequor.
DA. Quod remedium nunc huic malo inveniam? SI. Quid hoc?
Adeone est demens? Ex peregrina? Iam scio; ah
vix tandem sensi stolidus. DA. Quid hic sensisse ait?
SI. Haec primum adfertur iam mihi ab hoc fallacia:
hanc simulant parere, quo Chremetem absterreant.
GL. Iuno Lucina, fer opem: serva me, obsecro!
SI. Hui, tam cito? Ridiculum: postquam ante ostium

Sc. I.] Simo overhears Mysis and Lesbia talking about the honourable conduct of Pamphilus towards Glycerium, and thinks he sees through a trick concocted to prevent the marriage with Philumena. Metre, iambic trimeter.

2 **haud ferme**] "scarcely ever." *ferme* extenuates a negative. According to Varro it is derived from *fero* (superl. suffix as in fini*timus* &c.), and signifies being brought near: hence a double signification as idea of coming near or nearness predominates, (i) "nearly," "almost:" (ii) "quite," "precisely." But it is more prob. connected with *fir-m-us*, *fre-tus*, *fre-num*, and the *f*=Gk. *θ* as in *θρᾶνος*, *θρόνος*. Sense (i) would then follow from (ii), just as *αὐτίκα*= Eng. "presently" means "*not* immediately."

6 **peperisset**] Cf. Prol. 3 note. *tolli* I. 3. 14 note.

11 **Ex peregrina**] His children would be illegitimate in the eyes of the law. There is an aposiopesis—*ut suscipiat?*

13] Simo fancies that this conversation is all a trick to impose upon him.

me audivit stare, adproperat. Non sat commode
divisa sunt temporibus tibi, Dave, haec. DA. Mihin'?
SI. Num immemor es discipuli? DA. Ego, quid narres,
nescio.
SI. Hiccine me si imparatum in veris nuptiis
adortus esset, quos mihi ludos redderet?
Nunc huius periclo fit; ego in portu navigo.

ACTUS III. SCENA II.

LESBIA. SIMO. DAVUS.

LE. Adhuc Archylis, quae adsolent quaeque oportet
signa esse ad salutem, omnia huic esse video.
Nunc primum fac istaec lavet: post deinde,
quod iussi ei dari bibere, et quantum imperavi,
date: mox ego huc revertor.

17 **Non sat commode**, &c.] "Your incidents are ill timed, Davus," a theatrical metaphor.

19 **Num immemor es dis.**] "What! have you forgotten your scholar?" i.e. Pamphilus: another reading *immemores* would be "Have your pupils forgotten their parts?" This Donatus and most of the commentators take. The objection to it is that *nonne* would then be more appropriate than *num*, for it is implied that they *have* forgotten.

20] Cf. I. I. 132, where Simo hopes that Davus may play any tricks he has in view while they can do no harm.

21 **quos...redderet**] "What a game he would be playing me!" distinct from *ludos aliquem* (or *alicui*) *facere* = to make a joke of one, common in Plaut.: *ludos praebere* = to make oneself ridiculous, *Eun.* V. 6. 9: and *ludum dare alicui* = to humour or indulge.

si adortus esset...redderet] in Greek *εἰ* with aorist ind. followed by imperfect indic. with ἄν, εἰ τότε ἐβοηθήσαμεν, οὐκ ἂν ἠνώχλει νῦν ὁ Φίλιππος. Cic. *Rosc. Am.* 6, *Si Roscius inimicitias cavere potuisset viveret.*

22 **in portu navigo**] Cf. Verg. *Aen.* VII. 598, *Nunc mihi parta quies, omnisque in limine portus*, cf. omnis res in vado est, V. 2. 4. Greek ἐν λιμένι πλέω.

SC. II.] Simo fancies his suspicions confirmed, and is encouraged by Davus, who at the same time persuades him that Pamphilus has abandoned Glycerium. Metre: 1—4, bacchiac tetrameter: 5, iamb. dim. catal.: 6, 17, 18, 44—5, 20, iamb. trim.: 7—16, 19—25, 27—29, iambic tetrameter: 26, iambic tetram. catal.: 30—36, 38—43, trochaic tetram. catal.: 37, troch. dimeter catal.

Per ecastor scitus puer est natus Pamphilo.
Deos quaeso, ut sit superstes, quandoquidem ipsest ingenio bono;
quumque huic est veritus optumae adulescenti facere iniuriam.
SI. Vel hoc quis non credat, qui te norit, abs te esse ortum? DA. Quidnam id est?
SI. Non imperabat coram, quid opus facto esset puerperae:
sed postquam egressast, illis, quae sunt intus, clamat de via.
O Dave, itan' contemnor abs te? aut itane tandem idoneus
tibi videor esse, quem tam aperte fallere incipias dolis?
Saltem accurate: ut metui videar certe, si resciverim.
DA. Certe hercle nunc hic se ipsus fallit, haud ego. SI. Edixin' tibi,
interminatus sum, ne faceres? Num veritus? Quid retulit?
Credon' tibi hoc nunc, peperisse hanc e Pamphilo?
DA. Teneo, quid erret, et quid agam habeo. SI. Quid taces?

6 **Per...scitus**] separated by tmesis—so Cic. *Or.* II. 67, *per mihi scitum videtur:* cf. *Hec.* I. I. I, and in Cicero with other compounds, v. dictt. s. v. *per*. *scitus* (part. of *scisco* with middle sense) "shrewd," "knowing." Then of things "suitable," "witty:" and transf. "beautiful," "elegant" in Plautus and post-class. writers. Here ="a very fine boy." Gellius has *scitamenta* = niceties (of speech), ὁμοιοτέλευτα καὶ ὁμοιόπτωτα *caeteraque huiusmodi scitamenta*.

8 **huic est veritus**] So Bentley on auth. of a MS. at Cambridge for the common reading *huic veritus est*. Some edd. in order to write *veritust* (the orthography of Plaut. and Ter.) read *huiic*, a form unsupported in Plaut. and Ter. [Wagner reads *huice veritust*].

10 **quid opus facto**] Instead of the constr. *opus facere* the past participle is used, apparently conveying in an indefinite sense the abstract notion of the verb, as is more usually done by the participle in *-dus:* and (like that part. in its *gerundial* use) it seems to be followed by the case which the verb governs: thus *quid* is here apparently governed by *facto* of v. 43, *quod parato*. But it seems better to regard *quid* as acc. of relation, "as to what there is need of doing it."

14 **Saltem accurate**] (*fallas*). "You should at least do it carefully, to give the appearance of being afraid of me should I discover it."

16 **Quid retulit**] "What good was it (to order and threaten you)?"

DA. Quid credas? Quasi non tibi renunciata sint haec sic fore.
SI. Mihin' quisquam? DA. Eho an tute intellexti hoc adsimulari? SI. Inrideor.
DA. Renunciatumst: nam qui istaec tibi incidit suspicio?
SI. Qui? quia te noram, DA. Quasi tu dicas, factum id consilio meo.
SI. Certe enim scio. DA. Non satis me pernosti etiam, qualis sim, Simo.
SI. Egon' te? DA. Sed, si quid narrare occepi, continuo dari
tibi verba censes falso: itaque hercle nil iam muttire audeo.
SI. Hoc ego scio unum, neminem peperisse hic. DA. Intellexti.
Sed nihilo secius mox deferent puerum huc ante ostium.
Id ego iam nunc tibi renuntio, here, futurum, ut sis sciens:
ne tu hoc posterius dicas Davi factum consilio aut dolis.
Prorsus a me opinionem hanc tuam esse ego amotam volo.

22 **Quasi tu dicas**] "That's as much as to say, that" &c. Donatus' explanation "dicas, i.e. credas; non enim dicimus nisi quod credimus" is unnecessary.

23 **enim**] may be explained by an ellipse. "I do say so, for...:" or bearing in mind the asseverative force of *enim* [especially in answers, cf. *Hec.* V. 4. 10; *Heaut.* I. 2. 14) as simply strengthening the assertion, "I tell you I know it."

etiam] "even yet," cf. I. 1. 89.

26 **Intellexti**] "You understand:" i.e. you have already found it out, cf. the use of the Greek aor. in such expressions as ἐδεξάμην τὸ ῥηθέν, where English must employ a present tense (see Jebb to Soph. *El.* 668) cf. Hor. *S.* II. 1. 16.

27] Davus intends to frighten Chremes out of his consent to the marriage of Philumena to Pamphilus, by letting him discover the connection of the latter with Glycerium (see Act V. Sc. 2); and that he may do so without Simo at the same time discovering it, he cunningly prepares Simo for disbelieving the story, by predicting that it will be got up as a fraud.

28 **sciens**] this part. is used frequently in Plaut. and Ter. in an adjectival force, especially with verbs *sum* and *facio* (*Heaut.* IV. 8. 32): coupled with *prudens*, *Eun.* I. 1. 27, and opp. to *imprudens*, *Phor.* IV. 3. 55: both these also in Cicero. *sis sciens* here merely=*scias*, and can hardly be taken as an indication of the use of auxiliary verbs in Lat. such as Greek τετολμηκὼς ἔχει &c.

SI. Unde id scis? DA. Audivi, et credo: multa concurrunt simul,
qui coniecturam hanc nunc facio. Iam primum haec se e Pamphilo
gravidam dixit esse: inventum est falsum. Nunc, postquam videt
nuptias domi apparari, missast ancilla illico
obstetricem accersitum ad eam, et puerum ut adferret simul.
Hoc nisi fit, puerum ut tu videas, nihil moventur nuptiae.
SI. Quid ais? Quum intellexeras
id consilium capere, cur non dixti extemplo Pamphilo?
DA. Quis igitur eum ab illa abstraxit, nisi ego? Nam omnes nos quidem
scimus, quam misere hanc amarit. Nunc sibi uxorem expetit.
Postremo id mihi da negoti: tu tamen idem has nuptias
perge facere ita, ut facis: et id supero adiuturos deos.

34 **illico**] Donatus, "quod Graeci dicunt αὐτόθεν ἐπέμφθη." *Illico* (in loco) is used of time as = at that point of time, where the thing appears, i.e. at once: or as we say "on the spot," Hand, *Turs.* III. p. 208, cf. Spanish "luego" = "at once." cf. *Eun.* V. 7. 11. *Ad.* II. 1. 2, where however Donatus "addit modo locum non tempus significat."

36 **moventur**] according to Donatus = *differuntur*, "are put off," cf. IV. 2. 23, *promoveo* nuptias. But better = "disturb," cf. such expressions as *movere tribu*, *senatu*, and Cic. *Phil. Ea non muto, non moveo.*

37 **Quum intellexeras**] "At the moment when you had found out: *quum* with the indic. plup. denotes coincidence, not succession of events in past time (cf. I. 1. 69 note, and Madvig, *Gr.* 368). "After," or "in consequence of discovering" would have been *quum intellexisses*.

38 **consilium**] So Bentley for the old reading *consilii*, cf. I. 1. 132 note.

extemplo = ex tempulo (dim. of *tempus*) = ex tempore, on the spur of the moment, or from *templum* = "a place of watching," cf. *illico*.

40 **misere**] "vehemently," so frequently in Plaut. and Ter. cf. *Eun.* III. 1. 22; *Ad.* IV. 1. 6; Hor. *Sat.* I. 9. 8.

41 **idem**] "on the other hand," used when something new is said of a person or thing already mentioned and thus either denotes *similarity* ("at the same time," "while") or *opposition*, cf. the use of *immo* (μὲν οὖν), which denotes either contradiction, or restatement in another form, of what has been said.

42 **facere**] This use of the infin. to denote a purpose or result is

SI. Immo abi intro: ibi me opperire, et quod parato opus est para.
Non inpulit me, haec nunc omnino ut crederem:
atque haud scio, an, quae dixit, sint vera omnia:
sed parvi pendo: illud mi multo maxumumst,
quod mihi pollicitust ipsus gnatus. Nunc Chremem
conveniam: orabo gnato uxorem: si impetro,
quid alias malim, quam hodie has fieri nuptias?
Nam gnatus quod pollicitust, haud dubiumst mihi,
si nolit, quin eum merito possim cogere.
Atque adeo in ipso tempore eccum ipsum obviam.

properly admissible only with verbs that involve reference to another action to complete their meaning, e.g. verbs expressing *will*, *power*, *resolve* &c. Thus *volo*, *statuo* &c. are incomplete by themselves, and require an infinitive of what is wished or determined to be done. But in poetry even verbs which require no such completion of their meaning, or verbs which only figuratively denote wish, inclination &c. are followed by this infin. Thus *perge* here implies going on with determination to do, so *instare* frequently in Vergil. Cf. *ardet abire fuga: incumbunt generis lapsi sarcire ruinas*, *G.* IV. 248. In Greek the use of the infin. with or without ὥστε, to denote result, purpose &c., is much more common, especially in certain Homeric phrases, βῆ ἰέναι, συνέηκε μάχεσθαι &c. Cf. *Eun.* Prol. 18. *Phormio* IV. 3. 361: and see Madvig, *Gr.* sect. 389.

48 **si impetro**] As the mood of *si* is generally determined by the mood of the apodosis, the subj. *malim* might seem to require si impetrem. But *malim*, *velim* &c., though in form subjunctive (potential), practically convey a *direct statement* of a wish, and partake more of the assertory character of the indic. mood than that of the subj.: it states the supposition or conception of an action. So when we say "I should like" we mean I *do* like; and in Greek γενοίμην ἂν often *means* γενήσομαι (and is actually found in a construction which is only admissible on that view, e.g. οὐκ οἶδ' ἂν εἰ πείσαιμι: εἰ πείσαιμι ἂν = εἰ πείσω).

49 **alias**] can hardly = *aliter*, for such use is entirely post-Aug., and first occurs in the Lat. of the jurists: Tac. has *non alias quam* = under no other circumstance than; and Cicero twice has *alias* = elsewhere (*facete is quidem sicut alias*, as in other passages, *Fin.* I. 3. 7). Bentley reads *quando alias*, quoting Acron. ad Hor. *Sat.* I. 4. 36. It must = "at any other time" with reference to *hodie:* "If Chremes consents," says Simo, "the wedding shall come off at once, this very day: what day so good as the present?" Parry's objection, that Chremes would give his answer at once as well as at any other time, is beside the mark: Simo speaks of his own intentions with regard to Pamphilus.

ACTUS III. SCENA III.

SIMO. CHREMES.

SI. Iubeo Chremetem. CH. O, te ipsum quaerebam. SI. Et ego te. CH. Optato advenis.
Aliquot me adiere, ex te auditum qui aiebant, hodie filiam
meam nubere tuo gnato: id viso tun' an illi insaniant.
SI. Ausculta paucis: et quid ego te velim et tu quod quaeris scies.
CH. Ausculto: loquere quid velis.
SI. Per te deos oro, et nostram amicitiam, Chreme,
quae incepta a parvis, cum aetate adcrevit simul,
perque unicam gnatam tuam, et gnatum meum,
cuius tibi potestas summa servandi datur,
ut me adiuves in hac re: atque ita uti nuptiae
fuerant futurae, fiant. CH. Ah ne me obsecra:

Sc. III.] Simo asks Chremes to give his daughter to Pamphilus at once, meeting the objection of the Glycerium story, by what he has heard from Davus of Pamphilus' estrangement from her. Chremes reluctantly consents. Metre: 1—4, iambic tetrameter: 5, iambic dimeter: 6—42, iambic trimeter: 43, 48, iambic tetram. catal. (including v. 1 of sc. 4).

1 **Iubeo**] sc. salvere, *Ad.* III. 4. 14. *optato* adverb, cf. *auspicato*, *consulto*, &c. and Verg. *Aen.* X. 405.

4 **Ausculta paucis**] "Hear me a moment," lit. "in" or "with a few words:" cf. *Eun.* V. 8. 37, *audite paucis:* Bentley reads *Ausculta: paucis......scies* (cf. *paucis dabo*, *Heaut.* Prol. 10. *Ad.* V. 3. 20). Donatus mentions a v. l. *pauca* which would of course belong to *ausculta:* and it is likely that he so understood *paucis*, as he makes no further remark.

6 **Per te deos oro**] A formula apparently imitated from Greek *πρός σε τῶν θεῶν*, common in Latin poetry and found in prose, e.g. Livy, XXIII. 9.

11 **fuerant**] We should use the imperfect "were to have been." This idiomatic use of the plup. brings out more emphatically that the marriage was all over, by taking the mind back to a point in past time. It was even then a thing of the past, how much more now? Cf. Verg. *Aen.* X. 612, *Si mihi quae quondam fuerat, quamque esse decebat, Vis in amore foret*, the power that once I had, but have long lost: cf. VII. 532. To express it in colloquial language the plup. infers that some time ago it was a case of "had been," which is stronger than saying that it is now a case of *has been*.

quasi hoc te orando a me impetrare oporteat.
Alium esse censes nunc me, atque olim quum dabam?
Si in remst utrique ut fiant, accersi iube.
Sed si ex ea re plus malist, quam commodi,
utrique: id oro te in commune ut consulas,
quasi illa tua sit, Pamphilique ego sim pater.
SI. Immo ita volo, itaque postulo ut fiat, Chreme:
neque postulem abs te, ni ipsa res moneat. CH. Quid est?
SI. Irae sunt inter Glycerium et gnatum. CH. Audio.
SI. Ita magnae, ut sperem posse avelli. CH. Fabulae.
SI. Profecto sic est. CH. Sic hercle, ut dicam tibi:
amantium irae amoris integratiost.
SI. Hem, id te oro, ut ante eamus. Dum tempus datur,
dumque eius lubido occlusast contumeliis,
prius quam harum scelera et lacrumae confictae dolis
reducunt animum aegrotum ad misericordiam,
uxorem demus. Spero consuetudine et
coniugio liberali devinctum, Chreme,
dein facile ex illis sese emersurum malis.
CH. Tibi ita hoc videtur: at ego non posse arbitror
neque illum hanc perpetuo habere, neque me perpeti.
SI. Qui scis ergo istuc, nisi periclum feceris?

13 **atque**] See infr. IV. 2. 15. **olim**] "at that time." The original signification of the word, which from a definite point in past time came to signify an indefinite time = "formerly:" thence, without allusion to past time = "sometimes," "at any time" (Verg. *Aen.* V. 125): and lastly transferred to future time = "some day or other," "hereafter" (*Aen.* IV. 625: Hor. *Od.* II. 10, 17). **dabam**] "offered," was willing to give. So Greek *ἐδίδουν*.

14 **utrique**] "to either of us." *in rem*, "to the purpose," *Hec.* II. 2. 7.

16 **id oro te**] Bentley, metri gratia, for *id te oro*.

28] Wagner reads "Spero consuetudine Conjugi eum liberalis devinctum" on the ground that Terence does not end a verse with a monosyllable and elision, except with *es* or *est*. But is this reason enough for the alteration? Terence is no purist in respect to other rules of metrical euphony.

29 **liberali**] i.e. with a free woman, opp. to *peregrina*, III. 1. 11.

30 **emersurum**] The transitive use of *emergo* is not found in Plautus nor the Augustan writers. In *Ad.* III. 2. 4, the pass. is used impersonally.

33 **periclum**] so *Eun.*, *fac peri-*

CH. At istuc periclum in filia fieri, grave est.
SI. Nempe incommoditas denique huc omnis redit:
si eveniat, quod di prohibeant, discessio:
at si corrigitur, quot commoditates, vide.
Principio amico filium restitueris;
tibi generum firmum, et filiae invenies virum.
CH. Quid istic? Si ita istuc animum induxti esse utile,
nolo tibi ullum commodum in me claudier.
SI. Merito te semper maxumi feci, Chreme.
CH. Sed quid ais? SI. Quid? CH. Qui scis eos nunc discordare inter se?
SI. Ipsus mihi Davos, qui intumust eorum consiliis, dixit:
et is mihi suadet, nuptias quantum queam ut maturem.
Num censes faceret, filium nisi sciret eadem haec velle?
Tute adeo iam eius verba audies. Heus, evocate huc Davum.
Atque eccum: video ipsum foras exire.

culum in literis. "periculum est tentamentum," Donatus.

35 **incommoditas**] "inconvenience." Simo uses the least offensive words, so *discessio* for *divortium* (*per discessionem*, Cic. *Phil.* IX. of voting on opposite sides in the senate).

36 **eveniat**] the subj. expresses a supposition; the indic. of *corrigitur* the certainty which Simo feels that all will turn out well.

37 **restitueris**] expresses the immediate result of Chremes' consent.

40 **Quid istic**] "Well, well." "concedentis et veluti victi verbum," Donatus; in full, "quin istic dicis?" "Why go on arguing?" *Ad.* I. 2. 53.

41 **in me claudier**] cf. *Eun.* I. 2. 84, *nunc ubi meam benignitatem sensisti in te claudier in me* = "in the case of me," in so far as I am concerned, and *in te* in *Eun.* = "in your case," "as far as you are concerned:" so that there is not such dissimilarity between the two passages as some (v. Parry, note) suppose. Translate here, "I don't wish you to have any advantage obstructed as far as I am concerned." For *in me*, *in te*, may both come under the meaning "in the case of," cf. Verg. *Aen.* II. 541, *Talis in hoste fuit Priamo: Ecl.* VII. 83. The commentators appear first to create a difficulty by drawing a distinction between the use of *in* in these two passages, and then trouble themselves with unnecessary attempts at reconciliation. Bentley alters *in me claudier* to *intercludier*, and in *Eun.* for *nunc ubi...in te claudier* reads *num tibi...intercludier*, without any authority.

46 **censes**] parenthetical "think you?"

47 **adeo**] used with personal pronouns (cf. Verg. *Ecl.* IV. 11: *G.* I. 24) to direct attention in a transition, and often best express-

ACTUS III. SCENA IV.

DAVUS. SIMO. CHREMES.

DA. AD te ibam. SI. Quidnam est?
DA. Cur uxor non adcersitur? Iam advesperascit. SI. Audin' tu illum?
Ego dudum non nihil veritus sum, Dave, abs te, ne faceres idem,
quod volgus servorum solet, dolis ut me deluderes:
propterea quod amat filius. DA. Egon' istuc facerem? SI. Credidi:
idque adeo metuens vos celavi, quod nunc dicam. DA. Quid? SI. Scies:
nam propemodum habeo fidem. DA. Tandem cognosti qui siem?

ed by emphasis in pronunciation, "*You* too," &c. From its first sense of "insomuch as," "to such an extent," it passes to that of a mere emphatic particle, and so is used especially with numbers, something like our "full twenty" and the like. Occasionally it has nearly the force of *immo:* e.g. *adolescens tuus atque adeo noster*, cf. Cic. *Cat.* I. 2, *hostem intra moenia atque adeo in senatu videmus* = "I had almost said."

Sc. IV.] Davus, coming to press the marriage with Philumena (as agreed Act II. Sc. 3), is alarmed at hearing that Chremes has consented to it.

Metre: 1 (with sc. 3. 48), iambic tetram. catal.; 2—25, 27, iamb. tetram.; 26, iamb. dimeter.

2] Bentley omits *tu illum* metri gratia: but the v. is a regular iambic tetrameter, the last syllable being hypermetric and elided before *Ego.* Examples of this are found in Terence (*And.* IV. 1. 9; *Eun.* IV. 1. 11; *Phorm.* II. 1. 63; *Ad.* II. 2. 9). Cicero preserves a passage of Pacuvius (*Tusc.* III. 26) in which it occurs: Ennius does not use it. Lucretius only once (v. 849, cf. Lachmann, ad I. 118): Vergil, Horace, Catullus occasionally. The theory of hypermetric verses must be that the lines are scanned continuously as one system; and whoever introduced the practice in Lat. must have done so from a misapprehension of the Greek metres, only one class of which (the anapaestic) admits such a system. It is unknown in Homer, and *οὐκ οἶδ'* at the end of a verse of Callimachus is the only known instance in Greek hexameters. The Greek tragedians do employ it (though not "infinitis locis," as Wagner, *Georg.* II. 69).

3 **abs te**] cf. supra, I. 1. 78.

7] tibi which some editions read after *habeo* may possibly be a gloss, and as such is omitted by Bentley metri gratia: it certainly "nocet metro."

SI. Non fuerant nuptiae futurae. DA. Quid? non? SI. Sed ea gratia
simulavi, vos ut pertemptarem, DA. Quid ais? SI. Sic res est. DA. Vide!
numquam istuc quivi ego intellegere. Vah, consilium callidum.
SI. Hoc audi. Ut hinc te introire iussi, opportune hic fit mi obviam, DA. Hem,
numnam periimus? SI. Narro huic, quae tu dudum narrasti mihi.
DA. Quidnam audio? SI. Gnatam ut det oro, vixque id exoro. DA. Occidi.
SI. Hem, quid dixti? DA. Optume inquam factum. SI. Nunc per hunc nullast mora.
CH. Domum modo ibo: ut apparentur, dicam: atque huc renuntio.
SI. Nunc te oro, Dave, quoniam solus mi effecisti has nuptias—
DA. Ego vero solus. SI. corrigere mihi gnatum porro enitere.
DA. Faciam hercle sedulo. SI. Potes nunc, dum animus irritatus est.
DA. Quiescas. SI. Age igitur, ubi nunc est ipsus? DA. Mirum, ni domi est.

12 **periimus**] "Are not we undone?" Davus begins to think he gave bad advice to Pamphilus, that he should consent to his father's proposal.

13 **audio**] Donatus mentions a reading *audiam* (fut.), quoting in support of it the expr. in Menander τί ποτ' ἀκούσω; Bentley adopts it as better suited to the sense: Davus wonders what he is going to hear.

14 **Optume**] Simo partly overhears *occidi*, v. 13, Davus turns it aside as if he had said "*optume*," "Undone"..."Well done" might keep up the effect in translation.

15 **modo**] seems to indicate that it is now time to go home, that there is nothing else to be done (from the orig. *restrictive* sense of the word): it can only be expressed in translation by emphasis "*now* I will go home."

17 **enitere**] "try hard." *enitor* = to force one's way out, and so of striving upwards.

Ego vero solus] "Yes, I alone indeed." Davus had pressed Pamphilus against his wish, Act II. Sc. 3.

SI. Ibo ad eum: atque eadem haec tibi quae dixi, dicam itidem illi. DA. Nullus sum.
Quid causae est, quin hinc in pistrinum recta proficiscar via?
Nihil est preci loci relictum; iam perturbavi omnia:
herum fefelli: in nuptias conieci herilem filium;
feci hodie ut fierent, insperante hoc, atque invito Pamphilo.
Hem, astutias: quod si quiessem, nihil evenisset mali.
Sed eccum ipsum video: occidi.
Utinam mihi esset aliquid hic, quo nunc me praecipitem darem.

ACTUS III. SCENA V.

PAMPHILUS. DAVUS.

PA. Ubi illic est scelus qui me perdidit? DA. Perii. PA. Atque hoc confiteor mihi
iure obtigisse; quandoquidem tam iners, tam nulli consili
sum. Servon' fortunas meas me commisisse futili?
Ego pretium ob stultitiam fero: sed inultum id numquam a me auferet.

23 **in nuptias conieci**] as though into chains, cf. II. 3. 12 supra.

25 **astutias**] "So much for tricks!" accusativus exclamantis, cf. supra, I. 5. 10.

Sc. V.] Pamphilus, informed by Simo of Chremes' consent to this marriage, comes to wreak vengeance upon Davus, who appeases him by undertaking to find a way out of the mess.

Metre: 1—14, iambic tetram.; 15—18, troch. tetram. catal.

1] The scansion of this v. is difficult: *illic est* is pronounced as one syllable, *illest*, and *scelus* as monosyllable. Bentley makes great havoc, reading *Ubi illic est? scelus, qui me hodie: perii: atque hoc confiteor Iure......*

2 **nulli**] archaic gen. of *nullus*. Plautus has *nullae* for fem. gen. and dat.

3 **futili**] (*fundo, futis*) lit. "that easily pours out." *Vas futile*, a vessel used at sacred rites, because of its narrow bottom and wide top spilt the water if set down, and therefore had to be held by the attendants (Donatus), hence "leaky" of people who cannot keep a secret (cf. *Eun.* I. 2, 23—25), as we say "a sieve." Here = "worthless." Cf. Verg. *Aen.* XI. 239 (in XII. 740, *f. glacies*, "brittle").

4 **inultum**] "Unpunished." So

DA. Posthac incolumem sat scio fore me, nunc si devito hoc malum.
PA. Nam quid ego nunc dicam patri? Negabon' velle me, modo
qui sum pollicitus ducere? Qua fiducia id facere audeam?
Nec, quid me nunc faciam, scio. DA. Nec quid me, atque id ego sedulo.
Dicam aliquid iam inventurum, ut huic malo aliquam producam moram.
PA. Oh. DA. Visus sum. PA. Ehodum, bone vir, quid ais? Viden' me consiliis tuis
miserum inpeditum esse? DA. At iam expediam. PA. Expedies? DA. Certe, Pamphile.
PA. Nempe ut modo. DA. Immo melius spero. PA. Oh tibi ego ut credam, furcifer?
Tu rem inpeditam et perditam restituas? Hem quo fretus sim,
qui me hodie ex tranquillissima re coniecisti in nuptias.
At non dixi esse hoc futurum? DA. Dixti. PA. Quid meritus? DA. Crucem.
Sed sine paululum ad me redeam: iam aliquid dispiciam. PA. Hei mihi,

Cic. *Div. in Verr.* 16, *ut ceterorum iniuriae sint impunitae et inultae.* Of the person, Hor. *Sat.* II. 3. 189; *Od.* III. 1. 140.

5 **si devito**] the indic. expresses confidence that he can avoid it.

7] Lachmann (*ad Lucr.* II. 719) emends *neque qua fiducia id audeam.* But why alter *fiducia* to *audacia* (as Wagner) against all authority, to suit *Eun.* V. 4. 36?

8 **me**] ablative "as regards myself," more usual with prep. *de me.*

9 **moram**] is not cognate acc. with *producam;* we might have *prod. hoc malum aliquam moram,* as in II. 1. 29, *aliquot dies profer* (nuptias), when *moram* would be acc. of duration of time. The constr. is more like II. 1. 18, but easier to explain (v. note to loc.): I will spin out some delay for this evil (i.e. to obstruct it: a sort of *dativus incommodi*).

12 **Nempe, &c.**] "Yes indeed, as you did just now." Da. "No, better I hope."

15 **esse hoc**] So Bentley (on auth. of some MSS.), for *hoc esse,* by which reading a dactyl stands for a trochee, which is inadmissible in the 3rd foot.

quum non habeo spatium, ut de te sumam supplicium, ut volo:
namque hoc tempus, praecavere mihi me, haud te ulcisci, sinit.

ACTUS IV. SCENA I.

CHARINUS. PAMPHILUS. DAVUS.

CH. Hoccine credibile, aut memorabile;
tanta vecordia innata cuiquam ut siet,
ut malis gaudeant, atque ex incommodis
alterius sua ut comparent commoda? Ah
idne est verum? Immo id est genus hominum pessumum, in
denegando modo quis pudor paulum adest:
post ubi tempus promissa iam perfici,
tum coacti necessario se aperiunt:
et timent: et tamen res premit denegare:
ibi tum eorum inpudentissima oratio est:
quis tu es? quis mihi es? cur meam tibi? heus,

Act. IV. Sc. I.] Charinus accuses Pamphilus of ingratitude: but being at last convinced by him of the real case, turns upon Davus, who allows himself wrong, but promises to set things right.

Metre: 1—13, cretic with admixture of dactyls; 14—16, 19—25, trochaic tetrameter; 17, 18, 26—30, 39, 40, 58, 59, iambic tetrameter; 31—38, 41—57, iambic trimeter.

5 **verum**] "fair," "right." So Hor. *Epp.* I. 7, sub fin., *Sat.* II. 3. 312. Verg. *Aen.* XII. 694.

6, &c.] Those upon whom (*quis* = *quibus*) shame acts just so far as to prevent their refusing a request, but no further to the fulfilment of their engagement: when the time comes they feel no shame in altogether repudiating it. Cf. Plautus, *Epid.* II. I. 1, *Plerique omnes homines, quos quum nihil refert pudet, ubi pudendum est. Ibi deseret eos pudor, quum usus est ut pudeat:* Livy, XXXIX. 4, *Nae simul pudere, quod non oportet, coeperit; quod oportet, non pudebit.*

9 **premit**] is accepted by Bentley from Faernus instead of the reading *cogit.*

11 **quis mihi es**] "Who, may I ask, are you?" cf. Hor. *Quid mihi Celsus agit?* Donatus's interp. "What are you to me?" i.e. what relation? agrees with the next verse, *proxumus sum egomet mihi.*

proxumus sum egomet mihi. Attamen ubi fides
si roges, nihil pudet; hic ubi opust
non verentur: illic ubi nil opust, ibi verentur.
Sed quid agam? adeamne ad eum, et cum eo iniuriam hanc expostulem?
ingeram mala multa? Atque aliquis dicat, nihil promoveris.
Multum: molestus certe ei fuero; atque animo morem gessero.
PA. Charine, et me et te imprudens, nisi quid di respiciunt, perdidi.
CH. Itane imprudens? Tandem inventast causa. Solvisti fidem.
PA. Quid tandem? CH. Etiam nunc me ducere istis dictis postulas?
PA. Quid istuc est? CH. Postquam me amare dixi, complacitast tibi.
Heu me miserum, qui tuum animum ex animo spectavi meo.
PA. Falsus es. CH. Nonne tibi satis esse hoc visum solidumst gaudium,
nisi me lactasses amantem, et falsa spe produceres?

cur meam tibi] sc. *rem* habes? i.e. meddle in my concerns. Cf. the exp. *tuas res tibi habe,* "keep to yourself," as a formula of divorce.

18 **respiciunt]** of regard from a superior to an inferior, cf. Juv. III. 185, *ut te respiciat clauso Veiento labello.* Hor. *Od.* I. 2. 35; Verg. *Ecl.* I. 28.

19 **Itane]** ironical, and so implying disbelief, cf. *Ad* I. 5. 8. *Solvisti fidem,* ironical, "you have kept your word."

20 **ducere]** cf. *Phorm.* III. 2. 15.

23 **Falsus]** in its original participial sense, "You are mistaken, deceive yourself." Cf. *Eun.* II. 2. 43; Plaut. *Men.* V. 2, "*Id quam facile sit mihi, haud sum falsus.*"

solidum] "plenum, idoneum, integrum," Don. Cf. *Eun.* V. 3. 2, *s. beneficium,* "a real," "substantial" kindness. Orig. = all of one piece (? Gk. ὅλος, as *Festus*), "*mensa solida quatuor pedum,*" Pliny: "whole," hence "firm," "hard;" and then "substantial," "perfect," see Forcellini.

24 **lactasses]** "wheedle" (cf. V. 4. 9), generally explained as transf. from *lacto* (*lac*), to feed with milk: Forc. (s. v. *lacto*) derives from *lacio* (cf. *iacio, iacto,* &c.) = "deceive," and referred by Festus to a subst. *lax* = "*fraus.*" In Lucr. IV. 1207 (the only passage quoted by Forc. s. v. *lacio*), "*lacere in fraudem,*" ib. 1146, *lacimur,* are

Habeas. PA. Habeam? ah nescis quantis in malis verser miser;
quantasque hic suis consiliis mihi confecit sollicitudines
meus carnufex—CH. Quid istuc tam mirumst, de te si exemplum capit?
PA. Haud istuc dicas, si cognoris vel me vel amorem meum.
CH. Scio: cum patre altercasti dudum: et is nunc propterea tibi
suscenset: nec te quivit hodie cogere, illam ut duceres.
PA. Immo etiam, quo tu minus scis aerumnas meas,
haec nuptiae non adparabantur mihi:
nec postulabat nunc quisquam uxorem dare.
CH. Scio: tu coactus tua voluntate es. PA. Mane:
nondum scis. CH. Scio equidem illam ducturum esse te.
PA. Cur me enicas? Hoc audi. Numquam destitit
instare, ut dicerem me esse ducturum patri:
suadere, orare, usque adeo, donec perpulit.

readings of Lambinus for *iacere* and *iacimus*, and according to Munro (IV. 1207, notes I), without cause; and in v. 1068 M. prefers *iactant* (the passage quoted by Forc. s.v. "*lacto*" in support of connection with *lacio*). On the other hand cf. de*lecto*, de*liciae*.

25 **Habeas**] "Quando concedimus mala importune postulantibus." Don. "I wish you joy of it."

26 **confecit**] Parry compares this change from subj. *verser* with I. 5. 37, *credidit ... habuerim*, but that passage (if rightly explained in my note *ad loc.*) cannot well be classed with this, if we have here ind. and subj. in two exactly parallel clauses. On such an assumption I see no really conclusive solution of the difficulty. I should rather suppose (as in I. 5. 37), that the clauses are *not* really parallel and similar in construction, but that the dependent interrogation ends at *miser;* where we may suppose Pamphilus to pause a moment, and then starting a-fresh, "And as to the anxiety which, &c.," he is interrupted at the word *carnufex* by Charinus, whose words take up that epithet and virtually apply it to Pamphilus —"'Rascal:' no wonder, if he takes you for his model." Pamphilus then (v. 27) deprecates this uncomplimentary inference, and never finishes the sentence begun v. 25.

31 **quo minus scis**] "In so far as you know too little," &c., i.e. "So little do you know"—cf. such expressions as tu quâ tu es virtute, hoc facis. Of course it must not be confounded with *quominus*, c. subj. to denote a negative purpose.

37 **esse**] so far as the metre is concerned, appears superfluous; but *dicerem* might be pronounced *dissyl.* as *fores*, &c. l, m, n, r between two vowels often admit synizesis.

CH. Quis homo istuc? PA. Davos... CH. Davos? PA. interturbat. CH. Quamobrem? PA. Nescio:
nisi mihi deos satis scio fuisse iratos, qui auscultaverim.
CH. Factum hoc est, Dave? DA. Factum. CH. Hem, quid ais, scelus?
At tibi di dignum factis exitium duint.
Eho, dic mihi, si omnes hunc coniectum in nuptias
inimici vellent, quod, ni hoc consilium, darent?
DA. Deceptus sum, at non defetigatus. CH. Scio.
DA. Hac non successit, alia adgrediemur via.
Nisi id putas, quia primo processit parum,
non posse iam ad salutem converti hoc malum.
PA. Immo etiam: nam satis credo, si advigilaveris,
ex unis geminas mihi conficies nuptias.
DA. Ego, Pamphile, hoc tibi pro servitio debeo,
conari manibus, pedibus, noctesque et dies:
capitis periclum adire, dum prosim tibi:
tuumst, si quid praeter spem evenit, mi ignoscere.
Parum succedit, quod ago: at facio sedulo.
Vel melius tute reperi, me missum face.
PA. Cupio: restitue, in quem me accepisti locum.

40 **nisi**] more usually *nisi quod*, "Only, I am sure." Cf. *Heaut.* V. 2. 6.

deos iratos] insinuates madness, for "quem deus vult perdere, prius dementat." Cf. *Phorm.* I. 2. 24.

42 **At**] frequent in execrations or prayers. Cf. Verg. *Aen.* II. 535; *Eun.* II. 1. 41; *Hec.* I. 2. 59; Hor. *Epod.* 5. 1; Cic. *Verr.* III. 46, *At per deos immortales quid est quod de hoc dici possit.*

45 **Scio**] ironical (as vv. 28, 33 supra), refers to *defetigatus*—"Oh, not at all!"

47 **putas**] of a wrong or imaginary thought.

51 **pro servitio**] "As your slave." *servitium* does not = *servus:* for when used personally it is (like *remigium*) collective; but "In virtue of my place as your slave," (cf. *pro dignitate*, &c.) is the meaning.

56 **missum face**] "Dismiss me." Cf. *Phorm.* V. 7. 53; *Eun.* I. 2. 10. Also in prose, "*missam facere legionem.*" Caesar.

57 **restitue**, &c.] "Restore me to the position in which you found me;" Greek attraction for *restitue in locum quo me accepisti.* Another reading *restitue quem a me accepisti locum* (Bentley) is not so well supported, and makes less sense.

DA. Faciam. PA. At iam hoc opus est. DA. Hem, st! mane: concrepuit a Glycerio ostium.
PA. Nihil ad te. DA. Quaero. PA. Hem, nuncne demum? DA. At iam hoc tibi inventum dabo.

ACTUS IV. SCENA II.

MYSIS. PAMPHILUS. CHARINUS. DAVUS.

MY. Iam ubiubi erit, inventum tibi curabo, et mecum adductum
tuum Pamphilum: tu modo, anime mi, noli te macerare.
PA. Mysis. MY. Quis est? Ehem Pamphile, opportune te mihi offers. PA. Quid est?
MY. Orare iussit, si se ames, hera, iam ut ad se venias:
videre ait te cupere. PA. Vah, perii: hoc malum integrascit.
Siccine me atque illam opera tua nunc miseros sollicitari?
Nam idcirco adcersor, nuptias quod mi adparari sensit. (691)

58 **concrepuit**] i. e. struck from within as a warning that some one is coming out. Greek ψοφεῖν τὴν θύραν (*strepere*) as opposed to κόπτειν (*pulsare*), to knock from without. Schol. on Aristophanes, *Nub.* 132.

59 **inventum dabo**] a favourite periphrasis in comic writers (cf. *Eun.* III. 2. 25; *Phor.* IV. 7. 81), also found in Vergil (*Aen.* I. 63, IX. 323, XII. 437). It has the force of a *futurum exactum*. With simple acc. it often gives the notion of exhibiting prominently, bringing about a result, &c. Cf. Greek phrase ἀτιμάσας ἔχω, where the verb is accurately defined by the use of an auxiliary. This is almost the only example in Latin of an auxiliary other than *sum;* though *habeo* with past part. (*expertum habeo*, &c.) perhaps contains an anticipation of the later Latin use as an auxiliary verb, whence the French "avoir."

Sc. II.] Mysis appears, and relating Glycerium's distress, persuades Pamphilus to repeat his vows of attachment to her. Davus hits upon a scheme for setting things right, putting Charinus contemptuously on one side, and arranges preliminaries with Mysis.

Metre: iambic tetrameter catalectic.

6 **Siccine sollicitari**] v. note I. 5. 10.

CH. Quibus quidem quam facile potuerat quiesci, si hic quiesset.
DA. Age, si hic non insanit satis sua sponte, instiga. MY. Atque edepol.
ea res est: propterea que nunc misera in moerore est. PA. Mysis,
per omnes tibi adiuro deos, numquam eam me deserturum;
non, si capiundos mihi sciam esse inimicos omnes homines.
Hanc mi expetivi, contigit: conveniunt mores: valeant,
qui inter nos discidium volunt: hanc, nisi mors, mi adimet nemo.
CH. Resipisco. PA. Non Apollinis magis verum, atque hoc, responsum est.
Si poterit fieri, ut ne pater per me stetisse credat, (700)

8 **Quibus**] i.e. *nuptiis*, *quiesci*, impersonal. Forc. quotes no other passage for this use. Translate, "And how easily might you have been safe from this marriage (lit. in regard to this marriage), if Davus here had kept quiet.

potuerat...quiesset] Note this use of the auxiliary verbs in conditional sentences. The performance of the action, not the power or lawfulness, &c., is conditional. The auxiliary is therefore put in the indicative mood, while the apodosis qualifies the verb of action. Cf. Juv. x. "*Antoni gladios potuit contemnere si sic omnia dixisset.*" Sall. *Jug.* "*Si victoria, praeda, laus...dubia essent, tamen omnes bonos reipublicae subvenire decebat.*"

13 **valeant**] "Away with those who..."

15 **Resipisco**] Charinus takes heart again on hearing Pamphilus speak so strongly of his attachment to Glycerium. In some editions the word is less appropriately assigned to Mysis.

magis atque] This use of *atque* and *ac* after comparatives and such words as *aeque*, *juxta*, &c., may be illustrated by that of *et* where *quum* would be expected, as after *vix ea fatus erat*, and similar expressions in Vergil, *Aen.* II. 692 (where see Conington's note), III. 8, &c.; and both referred to an early usage of language which before elaborate grammatical structure and subordination of sentences expressed comparison and relation by simple juxta-position. Thus e.g. in Greek the relative use of the demonstrative pronoun ὅς is a further development, not yet complete in the Greek of Homer: while in our own language the uncultivated idiom of provincials gives us, "That man, he did it," for the more correct "That is the man who did it"—preferring, in other words, the "co-ordinate" to "subordinate" sentences. Such remnants of unartificial style find naturally a place in the colloquial language of the comic writers. Cf. supra, III. 3. 13; *Eun.* I. 2. 2; Cat. 61. 176, "*Illi non minus ac tibi Pectore uritur intimo Flamma.*"

16 **ut ne**] cf. I. 1. 34, note.

quo minus hae fierent nuptiae, volo. Sed si id non poterit,
id faciam, in proclivi quod est, per me stetisse ut credat.
Quis videor? CH. Miser aeque, atque ego. DA. Consilium quaero. CH. Fortis!
PA. Scio, quid conere. DA. Hoc ego tibi profecto effectum reddam.
PA. Iam hoc opus est. DA. Quin iam habeo. CH. Quid est? DA. Huic, non tibi habeo, ne erres.
CH. Sat habeo. PA. Quid facies? Cedo. DA. Dies mi hic ut satis sit vereor
ad agendum: ne vacuum esse me nunc ad narrandum credas:
proinde hinc vos amolimini: nam mi impedimento estis.
PA. Ego hanc visam. DA. Quid tu? quo hinc te agis? CH. Verum vis dicam? DA. Immo etiam
narrationis incipit mi initium. CH. Quid me fiet?
DA. Eho tu impudens, non satis habes, quod tibi dieculam addo,

18 **in proclivi**] i. e. "easy." Cf. Sall. *Or. ad Caes.* ch. 8, fin. *cuius si dolum caveris alia omnia in proclivi erunt.* Plaut. *Capt.* II. 2. 86. *Tum hoc quidem tibi in proclivi quam nubes est quando pluit:* the original meaning with implied sense of easiness. Gellius (X. 24) says that *proclivi* and *proclive* were used indifferently by the ancients. So Lucr. II. 455, *procursus item proclive volubilis exstat.*

20 **Scio quid conere**] These words have caused difficulty, but the meaning seems clear. Pamphilus says ironically, "I know what you are trying"—implying, "I don't think you will succeed." So Donatus, "Si Pamphili est persona, cum εἰρωνείᾳ dicitur; si Charini, simplex laudatio est." Bentley's correction *si quid conere* (i. e. "very good, if only you try hard"), and Parry's ingenious suggestion, *scin' quid conere* (a literal translation of Greek οἶσθ' ὃ δρᾶσον, "mind what you are about"), are not required.

21 **ne erres**] "Make no error" is a slang expression of our own day.

23 **amolimini**] "Take yourselves out of my way." The word implies something heavy and troublesome to move (Tac. *Ann.* I. 50, *amoliri obstantia silvarum;* cf. *Hist.* I. 13, *amoliri uxorem*), and is intended to be contemptuous. Davus now that he has got his head, assumes the tone of a superior towards those who want his help.

27 **dieculam**] "respite;" occurs, besides this passage, once in Cicero (*Att.* V. 20, s. fin.), and once in Plautus (*Pseud.* I. V. 88), in the same sense.

quantum huic promoveo nuptias? CH. Dave, at tamen... DA. Quid ergo?
CH. ut ducam. DA. Ridiculum. CH. Huc face ad me ut venias, si quid poteris.
DA. Quid veniam? Nil habeo. CH. At tamen si quid. DA. Age, veniam. CH. Si quid;
domi ero. DA. Tu, Mysis, dum exeo, parumper opperire hic.
MY. Quapropter? DA. Ita facto 'st opus. MY. Matura. DA. Iam inquam hic adero.

ACTUS IV. SCENA III.

MYSIS. DAVUS.

MY. Nihilne esse proprium cuiquam? Di, vostram fidem:
summum bonum esse herae putavi hunc Pamphilum,
amicum, amatorem, virum, in quovis loco
paratum: verum ex eo nunc misera quem capit
laborem? Facile hic plus mali est, quam illic boni.
Sed Davos exit. Mi homo, quid istuc obsecrost?
Quo portas puerum? DA. Mysis, nunc opus est tua
mihi ad hanc rem exprompta memoria atque astutia.

32 **facto'st opus**] see note to III. 2. 10.

Sc. III.] Mysis soliliquises on her mistress' troubles. Enter Davus, with a child which he directs her to place at Chremes' door: but on the sudden appearance of Chremes, runs off, leaving Mysis in great perplexity.

Metre: iambic trimeter.

1 **nihilne esse?...fidem**] See note to I. 5. 10. *proprium*, "lasting," Greek βεβαῖος, as in Eur. *Frag.* βέβαια δ' οὐδεὶς θνητὸς εὐτυχεῖ γεγώς.

5 **laborem**] So Bentley on auth. of Faernus: i.e. "distress" as often in Vergil and others: others *dolorem*. *Facile* = "clearly." Donatus quotes *facile princeps* from Cicero. *hic* refers to the immediately foregoing *verum—laborem*: *illic* to v. 2, *summum bonum*, &c.

8 **memoria**] Donatus and others: *malitia*, Bentley after Faernus. *exprompta* = in medium prolata, now you must display all the attention you can (to remember what I say).

My. Quidnam incepturus? Da. Accipe a me hunc ocius,
atque ante nostram ianuam adpone. My. Obsecro,
humine? Da. Ex ara hinc sume verbenas tibi,
atque eas substerne. My. Quamobrem id tute non facis?
Da. Quia si forte opus sit ad herum iurandum mihi,
non adposuisse, ut liquido possim. My. Intellego:
nova nunc religio in te istaec incessit, cedo?
Da. Move ocius te, ut, quid agam porro, intellegas.
Pro Iupiter! My. Quid est? Da. Sponsae pater intervenit.
Repudio, quod consilium primum intenderam.
My. Nescio, quid narres. Da. Ego quoque hinc ab dextera
venire me adsimulabo: tu, ut subservias
orationi, utcumque opus sit, verbis vide.
My. Ego quid agas nihil intellego: sed, si quid est,
quod mea opera opus sit vobis, aut tu plus vides,
manebo, ne quod vostrum remorer commodum.

11 **ara**] Two altars stood on the stage: on the right, sacred to Apollo (in comedy) and Bacchus (in tragedy); on the left, to the presiding deity of the games—here Cybele. Or there may be allusion to the altar of Apollo, which stood before Greek houses: cf. Arist. *Vesp.* 875. γεῖτον Ἀγυιεῦ τοῦ 'μοῦ προθύρου. *verbenas*, all sacred leaves, laurel, olive or myrtle; so Servius on *Aen.* XII. 120, quoting this passage and comparing the line of Menander which gives μυρρίνας. On the derivation of the word Donatus, "verbenae quasi herbenae, redimicula sunt ararum:" Acron on Hor. *Od.* IV. 11. 7, compares the change Henetos (Ἔνετοι, Hdt.) to Uenetos, ἕσπερος, *vesperus*.

13 **iurandum**] seems to = *ius iurandum*, as in Plaut. *Cist.* II. 1. 26. *opus* is the predicate, "if an oath to my master is a necessity for me," cf. on I. 4. 37. Bentley alters to *jurato:* the construction is then like *opus facto*, III. 2. 10.

14 **liquido**] "with a clear conscience:" Cic. *Fam.* II. *alia sunt quae liquido negare soleo* ("frankly"): *Verr.* V. sq. *manifesta res est cum nemo esset quin hoc se audisse liquido diceret.*

15] As our text stands *cedo* = "tell me." Weise and others punctuate *incessit. Cedo;* i.e. "give me (the child)," cf. *Hec.* IV. 4. 86: and Donatus' comment, "Cedo, porrigentis est manum," points to this.

18 **Repudio**] I reject (probably *retro pudio*), "push back with the foot," cf. tripudium.

intenderam] According to some a metaphor for spreading nets, "the plan I had first set"; or perhaps from aiming with a bow (as Verg. *Aen.* IX. 590, *nervo intendisse sagittam*).

consilium] probably his first intention to go and tell Simo of the discovery of the child.

ACTUS IV. SCENA IV.

CHREMES. MYSIS. DAVUS.

CH. Revertor, postquam, quae opus fuere ad nuptias
Gnatae, paravi, ut iubeam accersi. Sed quid hoc?
Puer herclest: Mulier, tun' adposuisti hunc? MY. Ubi est?
CH. Non mihi respondes? MY. Nusquam est. Vae miserae mihi,
reliquit me homo, atque abiit. DA. Di vostram fidem,
quid turbae apud forum est! quid illic hominum litigant!
Tum annona carast.—Quid dicam aliud, nescio.
MY. Cur tu obsecro hic me solam? DA. Quae haec est fabula?
Eho Mysis, puer hic unde est? quisve huc attulit?
MY. Satin sanu's, qui me id rogites? DA. Quem igitur rogem,

Sc. IV.] Chremes begins to question Mysis about the child, when Davus bursts in with scraps of gossip from the forum, pretending not to see Chremes, and then questions Mysis about the child to draw from her what Chremes may overhear. Mysis does not take up her cue as he wishes; and the skill with which he elicits the desired answers from the unintelligent and reluctant serving woman is the main point. Metre: iambic trimeter.

6 **quid...litigant**] "what a crowd of men are going to law there!" *litigant* agrees κατὰ σύνεσιν with the notion of multitude in the phrase *quid hominum*, cf. *Ad.* IV. 4. 26; but generally grammatical ideas prevail over logical, e.g. *at o deorum quicquid in coelo regit*, Hor. *Epod.* 5. 1. Donatus mentions another reading, *litigat.*

7 **annona carast**] "provisions are dear." *annona* (*annus*, cf. Greek ἐπηέτανος) = provisions sufficient for a year's consumption: then "price of provisions," *a. vilis, cara, laxa, varia, gravis*, &c. It is also used absolutely in sense both of *abundance* and deficiency (Plaut. *Trin.* II. 4. 83, *Cena hac annona est sine sacris hereditas*), cf. its use in Hor. *Epp.* I. 12. 24: Juv. IX. 100.

Quid dicam nescio] an aside to the spectators.

10 **Satin sanu's**, &c.] "Are you in your senses to ask *me* that?" A relative clause when it denotes the reason of the leading proposition, or the attendant circumstances under which an action takes place, is put in the subj. mood, cf. *Eun.* IV. 7. 32, *iamdudum ego erro qui tam multa verba faciam:* and strengthened by *utpote praesertim.* Also when the relative clause states the circumstances notwithstanding which an action takes place: *qui* then = "although."

qui hic neminem alium videam? CH. Miror, unde sit.
DA. Dictura es quod rogo? MY. Au. DA. Concede ad dexteram.
MY. Deliras: non tute ipse? DA. Verbum si mihi
unum, praeterquam quod te rogo, faxis cave.
MY. Male dicis? DA. Unde est dic clare. MY. A nobis. DA. Attatae!
Mirum vero, inpudenter mulier si facit
meretrix. CH. Ab Andria est haec, quantum intellego.
DA. Adeon videmur vobis esse idonei,
in quibus sic inludatis? CH. Veni in tempore.
DA. Propera adeo puerum tollere hinc ab ianua:
mane: cave quoquam ex istoc excessis loco.
MY. Di te eradicent: ita me miseram territas.
DA. Tibi ego dico, annon? MY. Quid vis? DA. At etiam rogas?

12 **Concede ad dexteram**] an "aside."

13 **non tute ipse**] sc. *dedisti puerum*. Mysis left in perplexity at the end of the last scene does not yet take her cue from Davus, till reminded by an "aside," *verbum si faxis...cave*. Bentley omits *si*, and connects *cave* with *faxis:* Weise reads *sis* (=si vis, cf. *Eun.* IV. 7. 29): both unnecessarily assuming that *cave si faxis* must be taken together as = *cave faxis* or *cave ne faxis*, the usual phrases. *Si faxis* is the protasis of a conditional sentence, *cave* the apodosis. "If you say one word more than I ask you, look out."

15 **Male dicis?**] Do you threaten me? Bentley alters to *Quin dicis undest dare?* on which see note to II. 2. 9.

17 **meretrix**] is placed by some editors in v. 16, and *ancilla* read after *est:* but this is an evident gloss, and is rejected as such by Bentley and most modern editors. Weise and others retain *ancilla*, omitting *meretrix*, which is not mentioned by Donatus, though implied in his note, "primo causa impudentia natura est (expressed by the word "mulier"), deinde conditio" (evidently by the word "meretrix"): *mulier meretrix* occurs in Plautus (*Mercator*, IV. 1. 19), Quid, mulier? mulier meretrix: cf. *Homo servus*, *Phorm.* II. 1. 62.

20 **adeo**] has not here its first meaning to such an extent as above v. 18, but is merely an emphatic particle "ad urgentis vim congruit et moram tolli vult," cf. Greek συλλάβετε...γ' αὐτὸν, Soph. *Phil.* 1003: as such often used with personal pronouns. *Tuque adeo*, &c. Verg. *Ecl.* IV. cf. supra, II. 5. 4.

21 **excessis**] an old form of subj. pres. like *faxis*, I. 14. *quoquam* "any whither." *manē*, *cavĕ*, note the variation of prosody in two words thus side by side.

Cedo, cuium puerum hic adposuisti? dic mihi.
MY. Tu nescis? DA. Mitte id, quod scio: dic, quod rogo.
MY. Vestri. DA. Cuius nostri? MY. Pamphili. DA. Hem,
quid? Pamphili?
MY. Eho, annon est? CH. Recto ego semper fugi has
nuptias.
DA. O facinus animadvertendum. MY. Quid clamitas?
DA. Quemne ego heri vidi ad vos adferri vesperi?
MY. O hominem audacem. DA. Verum. Vidi Cantharam
suffarcinatam. MY. Dis pol habeo gratias,
quum in pariundo aliquot adfuerunt liberae.
DA. Nae illa illum haud novit, cuius causa haec incipit.
Chremes, si positum puerum ante aedis viderit,
suam gnatam non dabit? tanto hercle magis dabit.
CH. Non hercle faciet. DA. Nunc adeo, ut tu sis sciens,
nisi puerum tollis, iam ego hunc in mediam viam

24 **cuium**] This adjective from the genitive *cuius* is found in Vergil (*Ecl.* III. 1) and in Cicero (*Verr.* III. 54, *cuia res sit, cuium periculum*).

26 **nostri Pamphili**] Davus repeats Mysis' words in a louder tone that Chremes may overhear.

29 **Quemne**, &c.] "What, the boy whom I saw carried to your house yesterday evening?" Cf. *Phorm.* V. 7. 9; Catullus, 64. 180. Davus by the insinuation that the story of birth is false irritates Mysis into saying what he wishes.

30 **Cantharam**] Some of the old commentators imagined a play on "cantharus," with allusion to the Athenian practice of exposing children ἐν χύτραις, whence ἐγχυτρίζειν, as *Vesp.* 289, and a reading *cantharus* even occurs, but against MS. evidence and Donatus, who says, Canthara, nomen est anus.

31 **suffarcinatam**] "with a bundle under her dress," cf. Plaut. *Curc.* II. 3. 9, "*Qui incedunt suffarcinati cum libris cum sportulis:*" and so Apuleius, of a person "stuffed" with food, *ego quamquam iam bellule suffarcinatus, exhibitas escas appetebam.*

gratias] Bentley's correction *gratiam* is adopted by modern editors because *agere gratias* but *habere gratiam* is used, cf. however Cic. *Phil.* III. ch. 10, *Gratias et agere et habere debemus.* Mysis says, "Thank Heaven there was more than one free woman present at the birth," i. e. witnesses whose evidence, according to Roman custom, would outweigh that of a slave (aliquot as opposed to one slave). Five *matronae* were required to establish the legitimate birth of a child.

34 **Chremes...non dabit**]. An ironical repetition of Glycerium's thoughts: Da. "She thinks this will stop Chremes giving his daughter to Pamphilus, He'll give her the more readily." Chr. (aside) "No indeed he won't."

provolvam: teque ibidem pervolvam in luto.
MY. Tu pol homo non es sobrius. DA. Fallacia
alia aliam trudit. Iam susurrari audio,
civem Atticam esse hanc. CH. Hem. DA. Coactus legibus
eam uxorem ducet. MY. Au, obsecro, an non civis est?
CH. Iocularium in malum insciens paene incidi.
DA. Quis hic loquitur? O Chreme, per tempus advenis.
Ausculta. CH. Audivi iam omnia. DA. Anne tu omnia?
CH. Audivi, inquam, a principio. DA. Audistin' obsecro?
Hem
scelera! Hanc iam oportet in cruciatum hinc abripi.
Hic ille est: non te credas Davom ludere.
MY. Me miseram: nihil pol falsi dixi, mi senex.
CH. Novi omnem rem. Est Simo intus? DA. Est. MY.
Ne me attigas,
scelcste! Si pol Glycerio non omnia haec...
DA. Eho inepta, nescis quid sit actum? MY. Qui sciam?
DA. Hic socer est. Alio pacto haud poterat fieri,
ut sciret haec, quae volumus. MY. Hem, praediceres.
DA. Paullum interesse censes, ex animo omnia,
ut fert natura, facias, an de industria?

39 **Fallacia...trudit**] aside to the audience. "Proverbium, cui memorem mendacem esse oportere subiacet." Donatus.

43 **malum**] might = the story he has just overheard; "Here's a queer piece of fraud I have stumbled on unawares:" or the marriage of his daughter to Pamphilus, which he has just escaped by hearing all this; cf. *Phormio* I. 2. 84, *iocularem audaciam*.

44] Davus pretends suddenly to be aware of Chremes' presence.

48 **Hic ille est**] "Here's the very man" (Chremes), i.e. of whom he spoke v. 34, Greek ὅδε ἐκεῖνος.

non credas], cf. Verg. *G.* I. 456: II. 315: and note to I. 1. 34. It is however possible that these apparent uses of the direct negative in prohibitions may be otherwise explained by the potential use of the subjunctive mood; so that *non credas* = "You cannot suppose," which has practically the imperative force.

54 **praediceres**] "You should have told me beforehand;" cf. note I. 1. 111. It is apodosis of a conditional sentence, *si recte faceres, praediceres.* The imperf. is found thus in both clauses of a conditional sent. instead of plup.; cf. Cic. *Phil.* VIII. 4, *Num tu igitur Opimium, si tum esses* (if you had lived at the time) *crudelem putares.* In poetry even pres. subj. is used: cf. Verg. *Aen.* V. 325.

55 **ex animo**] "from the heart." *Eun.* I. 2. 95.

ACTUS IV. SCENA V.

CRITO. MYSIS. DAVUS.

CR. In hac habitasse platea dictumst Chrysidem,
quae sese inhoneste optavit parere hic divitias
potius, quam in patria honeste pauper vivere:
eius morte ea ad me lege redierunt bona.
Sed quos perconter video. Salvete. MY. Obsecro,
quem video? Estne hic Crito, sobrinus Chrysidis?
Is est. CR. O Mysis, salve. MY. Salvos sis, Crito.
CR. Itan' Chrysis? hem. MY. Nos quidem pol miseras perdidit.
CR. Quid vos? quo pacto hic? satin' recte? MY. Nosne? Sic
ut quimus, aiunt, quando, ut volumus, non licet.

Sc. v.] Crito, cousin to Chrysis, and of right her heir before Glycerium (falsely passing for her sister) appears; a character somewhat abruptly introduced and without contributing much to the argument: but his appearance serves to recall the fact that Glycerium is *not* the sister of Chrysis, and thus make way for the καταστροφή. Metre: iambic trimeter.

2 **optavit**] "chose;" cf. Verg. *Aen.* I. 425, *Pars optare locum tecto:* Livy XLII. 32, *sine sorte se Macedoniam optaturum.*

3. **vivere**] Bentley and most modern editors read *viveret;* thereby avoiding the difficulty of *optavit se pauper vivere*, and producing an exact parallel to Plaut. *Aul.* Prol. 11, *Inopemque optavit potius eum relinquere quam eum thesaurum commonstraret.* But is it necessary to regard the *sese* of v. 2? *Optavit se parere* is the ordinary construction, and the natural parallel to it *optavit se pauperem vivere;* but surely *optavit pauper vivere* is perfectly intelligible, and consistent with the use of *opto*, approaching to that of *volo.* The objection of a sudden change of construction applies equally to the reading *viveret.*

8 **Itan' Chrysis**] sc. *periit*, omitted to avoid δυσφημία: so the common euphemisms *fuisse*, *vixisse*, *abiisse ad plures.* Cf. Greek πλείονες μακαρῖται. Mysis substitutes *perdidit* for the suppressed *periit.*

9 **satin' recte**] sc. *agitis*, a formula of enquiry after friends. Cf. *Eun.* v. 6. 8.

10] An allusion is here traced to a line of Caecilius "Vivas ut possis, quando non quis ut velis," one of the very few reminiscences of anything Roman in Terence. The *Andria* was exhibited on recommendation of Caecilius. A Greek verse *apud Zenobium* is quoted ζῶμεν γὰρ οὐχ ὡς θέλομεν, ἀλλ' ὡς δυνάμεθα.

CR. Quid Glycerium? iam hic suos parentes reperit?
MY. Utinam. CR. An nondum etiam? Haud auspicato huc me adpuli:
nam pol, si id scissem, numquam huc tetulissem pedem:
semper enim dicta est eius haec atque habita est soror:
quae illius fuerunt, possidet: nunc me hospitem (811)
lites sequi, quam hic mihi sit facile atque utile,
aliorum exempla commonent: simul arbitror,
iam aliquem esse amicum et defensorem ei: nam fere
grandiuscula iam profectast illinc. Clamitent,
me sycophantam: hereditates persequi,
mendicum: tum ipsam despoliare non libet.
MY. O optume hospes, pol Crito antiquum obtines.
CR. Duc me ad eam: quando huc veni, ut videam. MY. Maxume.
DA. Sequar hos: nolo me in tempore hoc videat senex.

13 **tetulissem**] The reduplicated form is common in Terence and Plautus. Cf. Lucr. VI. 672.

16 **lites sequi**] = "*hereditatem persequi*," (as infra v. 20) Donatus; but rather "To embark in," plunge into a law-suit. Cf. *bellum sequi*, *otium sequi*, "Make a pursuit of." Cf. *Ad.* II. 2. 40; *Phorm.* II. 3. 61. But perhaps it is merely a literal translation of *δίκην διώκειν*.

facile utile] ironical. A stranger, he insinuates, is not likely to get justice here. Cf. *Phorm.* II. 1. 46. Strangers were obliged to have their suits tried at Athens, which was a frequent cause of complaint.

18 **defensorem**] sc. Pamphilum. She would be the defendant, if Crito brought an action to claim the property as next heir.

19 **illinc**] from Andros.

20 **sycophantam**] A term of entirely Greek associations. The *συκόφανται*, or informers, at Athens (originally informers against illegal exporters of figs), are the constant objects of Aristophanes' invective.

persequi] i. e. hunt after until I secure it. "Run down the inheritance."

21 **libet**] The reading of Donatus, Bentley, &c., is preferable to *licet*, as more expressive of Crito's generous unwillingness to press his claim against Glycerium.

22 **antiquum obtines**] "You hold fast (*obtinere*, cf. *Ad.* V. 3. 28) the olden manners" (sub. *morem*). Cf. *Hec.* V. 4. 20; Shakespeare, *As You Like It*, II. 3. 56,

"O good old man, how well in thee appears
The constant custom of the antique world,
When service sweat for duty, not for meed!"

Cf. also Plaut. *Capt.* I. 1. 37, *antiquis adolescens moribus*.

24 **in tempore**] cf. I. 1. 77.

ACTUS V. SCENA I.

Chremes. Simo.

Ch. Satis iam, satis, Simo, spectata erga te amicitiast mea:
satis pericli coepi adire: orandi iam finem face. (822)
Dum studeo obsequi tibi, paene inlusi vitam filiae.
Si. Immo enim nunc quum maxume abs te postulo atque oro, Chreme,
ut beneficium verbis initum dudum, nunc re comprobes.
Ch. Vide quam iniquus sis prae studio: dum id efficias, quod cupis,
neque modum benignitatis, neque quid me ores, cogitas:
nam si cogites, remittas iam me onerare iniuriis.
Si. Quibus? Ch. Ah rogitas? perpulisti me, ut homini adulescentulo,

Sc. I.] Chremes, enlightened by what he has just overheard, reproaches Simo with the unworthiness of the match designed for his daughter, and entreats to be let off his part of the agreement. Simo, remembering Davus' suggestion (III. Sc. 2), that a scene of this kind would be got up, maintains that the whole story is untrue.

Metre: trochaic tetrameter catalectic.

3 **inlusi v. fil.**] *Illudo* in active sense but rarely bears this secondary meaning = to fool away, and so "destroy." Cf. Tac. *Ann.* I. 71, *corpus illudere;* Hor. *S.* II. 7. 108, *Illusi pedes.* But more frequent as neut. verb in this sense, cf. Verg. *G.* I. 181; II. 375; Tac. *Hist.* II. 94.

4. **Immo enim**] (cf. *Eun.* II. 3. 64). Simo hardly understands Chremes' general accusation, and "draws in" another suggestion, that Chremes should fulfil his promise (*enim πάρελκον est figura.* Don.).

6] Chremes specifies his complaint against Simo.

prae studio] ὑπὸ σπουδῆς. Cf. *Eun.* I. 2. 18; *Heaut.* II. 3. 67. This use of *prae* is similar to that of *pro* in expressing *pro virili parte* (*pro imperio* = imperiously, Livy, II. 56). *Prae* and *pro* are both dative forms connected with *per*, but the causal sense is more conspicuous in *prae.*

8 **remittas onerare**] A construction rarely found (never in Cic. or Caesar), cf. Hor. *Od.* II. 11. 3; Sall. *Jug.* 52. 5, *neque remittet quid ubique hostis ageret explorare.* The infin. is not an "object clause," but is used substantivally, and answers to Greek infin. with article. Latin from its want of the article employs the infinitive as a substantive much less frequently than Greek even in nom. and accus. cases.

in alio occupato amore, abhorrenti ab re uxoria,
filiam darem in seditionem atque in incertas nuptias,
eius labore atque eius dolore gnato ut medicarer tuo.
Impetrasti; incepi, dum res tetulit. Nunc non fert: feras.
Illam hinc civem esse aiunt: puer est natus: hos missos face.
SI. Per ego te deos oro, ut ne illis animum inducas credere,
quibus id maxume utilest, illum esse quam deterrimum.
Nuptiarum gratia haec sunt ficta atque incepta omnia.
Ubi ea causa, quamobrem haec faciunt, erit adempta his, desinent.
CH. Erras: cum Davo egomet vidi iurgantem ancillam. SI. Scio. CH. At
vero voltu; quum ibi me adesse neuter tum praesenserat.
SI. Credo; et id facturas Davus dudum praedixit mihi.
Et nescio quid tibi sum oblitus hodie ac volui dicere.

ACTUS V. SCENA II.

DAVUS. CHREMES. SIMO. DROMO.

DA. Animo nunc iam otioso esse impero... CH. Hem Davum tibi.

10 **re uxoria**] = *uxore*, "Such a thing as a wife." Cf. *res frumentaria* = *frumentum*, Caesar. So *res bellica*, *judiciaria*, &c. Or perhaps = "matrimony."

11 **in seditionem**, &c.] "For nothing but quarrelling and a shaky marriage tie," *seditio* (*sedire* contrary to *coire*) may = separation, divorce, as *discessio*, *supra* III. 3. 36. Or "quarrels," cf. Cic. *Att.* II. 1. 5, "Ego illam (Clodiam) odi. Ea est enim *seditiosa*, ea cum viro bellum gerit;" and Plaut. *Am.* I. 2. 13, "Amphitruo uxori turbas conciet... tum meus pater eam *seditionem* in tranquillum conferet."

incertas] "unsettled," "shaky." Cf. Verg. *Ecl.* V. 5, *incertas Zephyris mutantibus umbras*, i.e. flickering. Martial, II. 66, *comarum Anulus incerta non bene fixus acu; incertus vultus*, Sall. *Jug.* 106. 2.

12 **labor**] "distress," "misery." So frequently in Verg. e.g. *G.* I. 150; III. 452.

13 **tetulit**] cf. *supr.* I. 2. 17 (*Eun.* IV. 1. 7); Cic. *Mur.* 5, *Quod natura fert;* Sall. *Cat.* 21, *Alia omnia, quae bellum atque libido victorum fert.*

15 **ut ne**] cf. I. 1. 34, note. *Credere* = ὥστε πεἰθεσθαι. On this construction of infin. in Latin see Madvig, *Gr.* 389.

21 **facturas**] sc. *eas*.

praedixit] *supra* III. 2. 28.

Sc. II.] Before Glycerium's house. Davus comes out full of something he has heard indoors, which (he says

SI. Unde egreditur? DA. meo praesidio atque hospitis. SI. Quid illud mali est?
DA. Ego commodiorem hominem, adventum, tempus, non vidi. SI. Scelus,
quemnam hic laudat? DA. Omnis res est iam in vado. SI. Cesso adloqui?
DA. Herus est: quid agam? SI. O salve, bone vir. DA. Ehem o Simo, o noster Chreme,
omnia adparata iam sunt intus. SI. Curasti probe.
DA. Ubi voles, accerse. SI. Bene sane: id enimvero hinc nunc abest.
Etiam tu hoc respondes, quid istic tibi negotist? DA. Mihin'? SI. Ita.
DA. Mihine? SI. Tibi ergo. DA. Modo introii. SI. Quasi ego, quam dudum, rogem.
DA. Cum tuo gnato una. SI. Anne est intus Pamphilus? Crucior miser.
Eho, non tu dixti, esse inter eos inimicitias, carnufex?

to himself) has smoothed everything. Simo and Chremes overhear him: and on being questioned, he tells them that Glycerium is of Athenian birth. Though for once telling the truth, he is not unnaturally supposed to be concocting some fresh story, and is locked up by his angry master.

Metre: 1—15, 17—18, troch. tetr. catal.; 16, 19—24, iamb. tetr.; 25—30, iamb. trim.

2 **hospitis**] sc. Critonis, v. Act. IV. Sc. 5.

3 **commodiorem**] "more convenient," i.e. Crito, for coming so opportunely with the real account of Glycerium's parentage.

4 **in vado**] in shallow water, i.e. in safety. Plaut. *Rud.* I. 2. 81, *ut in vado'st, iam facile enabit.* Cf. *in portu navigo*, III. I. 21, *in tranquillo*, *Eun.* V. 8. 8.

Cesso adloqui] Note the usual force of *cessare* = to abstain from beginning, not to "cease" from doing what is begun.

5 **noster**] "Most worshipful Chremes." Davus means to be respectful. So as an expression of approbation *En noster! Eun.* I. 2. 74. Donatus thinks "*noster*" signifies that Glycerium has been found to be Chremes' daughter.

7 **id enimvero hinc nunc abest**] "Sure enough that's the one thing we want now (to complete the marriage)", i.e. that Philumena should be summoned. *enimvero*, cf. I. 3. 1, note.

8 **Etiam respondes?**] "And now (*etiam* = *et iam*, cf. *Eun.* II. 2. 55) do you answer me this:" a polite command like *quin* with indic. (Madvig, *Gr.* § 351. 3). Cf. *Ad.* IV. 2. 11; *Heaut.* II. 2. 6.

DA. Sunt. SI. Cur igitur hic est? CH. Quid illum censes? cum illa litigat.
DA. Immo vero indignum, Chreme, iam facinus faxo ex me audias.
Nescio quis senex modo venit: ellum, confidens, catus:
quem faciem videas, videtur esse quantivis preti:
tristis severitas inest in voltu, atque in verbis fides.
SI. Quidnam adportas? DA. Nil equidem, nisi quod illum audivi dicere.
SI. Quid ait tandem? DA. Glycerium se scire civem esse Atticam. SI. Hem,
Dromo, Dromo. DR. Quid est? SI. Dromo. DA. Audi. SI. Verbum si addideris. Dromo.
DA. Audi obsecro. DR. Quid vis? SI. Sublimem hunc intro rape, quantum potes.
DR. Quem? SI. Davom. DA. Quamobrem? SI. Quia lubet. Rape inquam. DA. Quid feci? SI. Rape.
DA. Si quicquam invenies me mentitum, occidito. SI. Nihil audio.
Ego iam te commotum reddam. DA. Tamenetsi hoc verum est? SI. Tamen.

12 **Quid illum censes**] sc. *facere;* cf. *Ad.* IV. 5. 22.

14 **ellum = ecce illum**] A colloquial abbreviation common in Plaut.; *ecce* is thus combined with all parts of *is iste ille: eccum, And.* III. 2. 52; *eccos, Heaut.* II. 3. 15. Cf. Hand, *Turs.* II. 343—351.

confidens] in bad sense "impudent:" sc. *Phormio,* I. 2. 73. Cicero explains it *Tusc.* III. 7, "*Confidens* mala consuetudine loquendi in vitio ponitur, ductum verbum a confidendo, quod laudis est."

16 **tristis**] "grave," not necessarily sad or gloomy, *iudex tristis et integer,* Cic. *Verr.* I. 10. Tacitus distinguishes *tristis* and *severus* when he says of Piso (*Hist.* I. 14), "aestimatione recta *severus,* deterius interpretantibus *tristis* habebatur."

fides] "that which makes one believe," τὸ πιθανὸν ἀξιοπιστία: called by Arist. *Rhet.* III. 34, πίστις, by Cic. *Top.* 12, "*fides;*" also = "evidence," "authority;" (*titulorum* Cic. *Arch.* 5: *literarum*) cf. Verg. *Aen.* IX. 79.

20 **Sublimem...rape**] "Up with this fellow and take him indoors as fast as you can." *Sublimem rapere* ferre, &c. = to snatch one off, so that he is lifted, as it were, from the ground. Cf. *Ad.* III. 2. 18; Plaut. *Mil.* V. 1, *Ducite istum; si non sequitur, rapite sublimem foras.*

23 **commotum**] "I'll now dis-

Cura adservandum vinctum. Atque audin'? quadrupedem constringito.
Age nunc iam: ego pol hodie, si vivo, tibi
ostendam, quid herum sit pericli fallere,
et illi patrem. CH. Ah ne saevi tantopere. SI. O Chreme,
pietatem gnati. Nonne te miseret mei?
Tantum laborem capere ob talem filium?
Age Pamphile: exi Pamphile: ecquid te pudet?

ACTUS V. SCENA III.

PAMPHILUS. SIMO. CHREMES.

PA. Quis me volt? Perii, pater est. SI. Quid ais, omnium? CH. Ah,
rem potius ipsam dic, ac mitte male loqui.
SI. Quasi quicquam in hunc iam gravius dici possiet.
Ain' tandem, civis Glyceriumst? PA. Ita praedicant.
SI. Ita praedicant? O ingentem confidentiam!

turb your mind a bit." Referring to Davus' *animo otioso* in v. 1, which Simo had overheard.

24 **quadrupedem**] i.e. hand and foot. Cf. Suet. *Calig.*, *Bestiarum more quadrupedes in cavea coercuit;* and the famous riddle of the Sphinx, describing man in infancy as τετράπους, crawling on his hands and feet.

29 **capere**] Infinitivus indignantis. Cf. I. 5. 10.

Sc. III.] Simo upbraids Pamphilus for his conduct; Pamphilus entreats that his own excuses and Crito's evidence may be heard. Simo at Chremes' request consents.

Metre: 1—24, iamb. trim. 25—32, iamb. tetr. cat.

1 **omnium**] "Aposiopesis" of *nequissime*, or some such word. Simo in his anger cannot think of a word strong enough.

4 **tandem**] = *tamen*, according to Donatus, but cf. *Eun.* I. 2. 100, for *tandem* in interrogation.

praedicant] Stronger than *dicunt*, conveying the notion of open and public declaration. Pamphilus, "So they declare." Simo, "Declare, do they?"

5. **confidentiam**] "presumption." Cf. *confidens* V. 2. 14.

Num cogitat quid dicat? num facti piget?
Num eius color pudoris signum usquam indicat?
Adeo impotenti esse animo, ut praeter civium
morem atque legem, et sui voluntatem patris,
tamen hanc habere studeat cum summo probro?
PA. Me miserum. SI. Hem, modone id demum sensti,
Pamphile?
Olim, istuc, olim, quum ita animum induxti tuum,
quod cuperes, aliquo pacto efficiundum tibi:
eodem die istuc verbum vere in te accidit.
Sed quid ego? cur me excrucio, aut cur me macero?
Cur meam senectutem huius sollicito amentia an
Ut pro huius peccatis ego supplicium
sufferam? Immo habeat, valeat, vivat cum illa. PA. Mi pater.
SI. Quid mi pater? quasi tu huius indigeas patris.

8 **Adeo...esse**] Infin. indignantis. Cf. I. 5. 10, *adeone esse*, and note. Lachmann *ad Lucr.* II. 16, has collected instances from Terence.

impotenti] "headstrong," "without self-control:" *impotens*, *iracundus*, &c. Cic. *Phil.* V. 9. 24.

civium morem, &c.] The Athenian law, cf. I. 3. 16.

9 **voluntatem patris**] perhaps alludes to the *patria potestas* of Roman law.

13 **quod cuperes**] The relative proposition is in subj. mood, as forming part of the thought that was in Pamphilus' mind, implied in the primary clause by *animum induxti tuum sub. ut efficeres*. *Quod cupiebas* would simply be Simo's own statement. See Madvig, *Gr.* 368. Sometimes the subj. is employed when the thought is the speaker's own, entertained at some other time. "Occurrebant colles campique et Tiberis et hoc coelum, sub quo natus educatusque *essem*," Livy, V. 54.

14 **istuc verbum**] i.e. *Me miserum!* v. 11. *accidit* pres. or perfect? probably the latter. "What you just said was true enough of you on that same day (i.e. quum ita animum induxti)". *Accidere in* = to fit, apply to, is rare: *cadere* is common enough, especially in philosophical and rhetorical language, used often by Cicero: cf. Verg. *Ecl.* IX. 17, *Heu! cadit in quemquam tantum scelus?* Pliny, XXXV. 10. 36, *Non cadit in alium tam absolutum opus.*

18 **sufferam**] Rare but quite classical in this sense (= "to endure calamity"), being used by Cicero (*suff. poenam sceleris*, *Cat.* II. 13. 28), Lucretius (*s. volnera*, V. 1304), though the simple *ferre* is far more common. From Plaut. and Ter. it seems to have prevailed more in the language of every-day life than the classical language of literature; this would account for the French "*souffre*," our "*suffer*," derived from what at first sight appears an exceptional usage.

19 **huius**] i. e. "me," like Greek ὅδε. Cf. II. 1. 10; *Heaut.* II. 3. 115;

Domus, uxor, liberi inventi invito patre.
Adducti qui illam civem hinc dicant: viceris.
Pa. Pater, licetne pauca? Si. Quid dices mihi?
Ch. Tamen, Simo, audi. Si. Ego audiam? quid audiam,
Chreme? Ch. At tandem dicat sine. Si. Age dicat: sino.
Pa. Ego me amare hanc fateor. Si id peccare est, fateor id quoque.
Tibi, pater, me dedo. Quidvis oneris impone: impera.
Vis me uxorem ducere? hanc amittere? Ut potero, feram.
Hoc modo te obsecro: ut ne credas a me adlegatum hunc senem.
Sine me expurgem, atque illum huc coram adducam. Si. Adducas? Pa. Sine, pater.
Ch. Aequum postulat: da veniam. Pa. Sine te hoc exorem. Si. Sino.
Quidvis cupio, dum ne ab hoc me falli comperiar, Chremes.
Ch. Pro peccato magno paulum supplici satis est patri.

Verg. *Aen.* IX. 205, "Est *hic*, est animus lucis contemptor," and Forbiger's note.

21 **Adducti**] perhaps in sense of "inciting," "moving," in a bad sense, though this is more frequent with *seducere*, *inducere*. The literal sense seems simpler, "You've fetched people to say." Cf. *Eun.* IV. 4. 27, *quos secum adduxit Parmeno.*

24 **Age dicat**] This use of the imperat. *age* with a third person shews how completely it had passed in colloquial language into a mere exclamation, cf. *Phorm.* IV. 3. 57, *age, age iam ducat.* This is quoted by lexx. under a separate head, as "a sign of assent;" but this is hardly necessary, for the general use as an exclamation = "Come now," "Well then," would cover this.

28 **adlegatum**] "Suborned," "instigated." Cf. Plaut. *Poen.* III. 5. 28, *Eum allegaverunt qui...diceret.* Cf. *allegatus* subst.; *meo allegatu venit*, Plaut. *Trin.* V. 2. 18. But would not the ordinary meaning of *allegare* = "despatch," "commission," include these passages?

29 **Adducas?**] echoes *adducam* just before. It may be a deliberative subjunctive = "are you to bring him?" or *sinam* may be supplied—"*I* let you bring him?"

31 **dum ne**] *Dum* expresses the object or design in general, *ne* that it is a negative object; the subjunctive mood really depending on both conjunctions, as in constr. *ut ne*, cf. I. I. 34, note.

ACTUS V. SCENA IV.

CRITO. CHREMES. SIMO. PAMPHILUS.

CR. Mitte orare. Una harum quaevis causa me ut faciam monet,
vel, tu, vel quod verum est, vel quod ipsi cupio Glycerio.
CH. Andrium ego Critonem video? Is certe est. CR. Salvos sis, Chreme.
CH. Quid tu Athenas insolens? CR. Evenit. Sed hicinest Simo?
CH. Hic. CR. Simo, men' quaeris? SI. Eho, tu Glycerium hinc civem esse ais?
CR. Tu negas? SI. Itane huc paratus advenis? CR. Qua re? SI. Rogas?
Tune inpune haec facias? tune hic homines adulescentulos
imperitos rerum, eductos libere, in fraudem inlicis?
sollicitando, et pollicitando eorum animos lactas? CR. Sanun' es?
SI. ac meretricios amores nuptiis conglutinas?
PA. Perii: metuo, ut substet hospes. CH. Si, Simo, hunc noris satis,

Sc. IV.] Crito, after some angry language from Simo, tells the story of Glycerium's appearance in Andros; Chremes discovers that she is his own daughter, and at once consents to her marriage with Pamphilus. Simo is reconciled.

Metre: 1—25, trach. tetr. cat.; 26—53, iamb. tetr.

2 **verum**] Either = "right," i. e. "because it is right to tell what I know," cf. IV. 1. 5; or "true," i.e. "because what I have to say is true."

ipsi cupio] Cf. Cic. *Q. F.* I. 2. 3. *Quid? ego Fundanio non cupio? non amicus sum?*

4 **Quid...insolens?**] sc. venisti. "what has brought you to Athens against your wont?" cf. *insolens malarum artium*, Sall. *Cat.* 3. 4.

6 **paratus**] "Have you come with your part so well got up?" cf. *Phorm.* II. 3. 80. Liv. X. 3. 10.

9 **lactas**] cf. IV. 1. 23, note.

11 **noris**] "did you know him well enough, you would..." The action, supposed as the condition of another action, is in subj. mood, without, as well as with, a conjunction, cf. *Andria*, VI. 31. The omission of conjunc-

non ita arbitrere: bonus est hic vir. SI. Hic vir sit bonus?
Itane adtemperate evenit hodie in ipsis nuptiis,
ut veniret antehac numquam? Est vero huic credendum, Chremes?
PA. Ni metuam patrem, habeo pro illa re illum quod moneam probe.
SI. Sycophanta. CR. Hem. CH. Sic, Crito, est hic: mitte. CR. Videat qui siet.
Si mihi pergit quae volt dicere, ea quae non volt audiet.
Ego istaec moveo aut curo? Non tu tuum malum aequo animo feres?
Nam ego quae dico, vera an falsa audieris, iam sciri potest.
Atticus quidam olim navi fracta ad Andrum eiectus est,
et istaec una parva virgo. Tum ille egens forte adplicat
primum ad Chrysidis patrem se. SI. Fabulam inceptat. CH. Sine.
CR. Itane vero obturbat? CH. Perge. CR. Tum is mihi cognatus fuit,

tion is common in other cases, cf. *Ad.* I. 2. 38; *Heaut.* III. 1. 78; Forb. *ad G.* II. 519, *Venit hiems; teritur Sicyonia bacca.* Such omission is natural in quick emphatic speech, and is a relic of the earlier phase of language which employs coordinate rather than subordinate sentences.

12 **sit**] potential; "This man an honest fellow!"

13 **evenit**] Simo sneeringly repeats the expression used by Crito v. 4.

15 **pro illa re**] "a-propos of that matter," cf. Verg. *Aen.* IV. 337, *Pro re pauca loquar:* Hand, *Turs.* IV. p. 584.

16 **Sic...mitte**] "He's like this, Crito: never mind him," cf. *Eun.* III. 1. 18; *Phorm.* III. 2. 42.

Videat qui siet] "Let him look to his own nature." It is his look out what kind of man he is. I don't care.

17 **pergit**] Bentley *perget.*

18 **Ego istaec moveo aut curo**] "Have I any kind or part in your troubles? *moveo*, "to set in motion," "begin;" *Motum ex Metello consule... bellum*, Hor. *Od.* II. 1. 1. *curo* as in exp. *faciendum curare*, &c. "to see or look after."

19 **audieris**] refers to what Davus said sc. 2. *v.* 18, *civem Atticum Glycerium esse*, not to what Crito is about to say. Tr. "From what I now tell you you can judge if what you have heard be true or false."

21 **adplicat se**] "attaches himself to my father," i.e. as client to patron, by the *ius applicationis* (vid. *Dict. Ant.* s. v. Banishment); cf. Cic. *de Or.* I. 39, *Qui Romam in exsilium venisset, cui Romae exsulare ius esset, si ad aliquem quasi patronum se applicavisset.* For the relationship thus secured, vid. *Dict. Ant.* s. v. Cliens.

23 **Itane vero obturbat?**] Weise puts the interrogative after *vero;* a

qui eum recepit. Ibi ego audivi ex illo sese esse Atticum.
Is ibi mortuus est. CH. Eius nomen? CR. Nomen tam cito tibi? CR. Phania. CH. Hem,
perii. CR. Verum hercle opinor fuisse Phaniam: hoc certo scio,
Rhamnusium se aiebat esse. CH. O Iuppiter. CR. Eadem haec, Chreme,
multi alii in Andro audivere. CH. Utinam id sit, quod spero. Eho, dic mihi,
quid eam tum; suamne esse aibat? CR. Non. CH. Cuiam igitur? CR. Fratris filiam.
CH. Certe meast. CR. Quid ais? SI. Quid tu ais? PA. Arrige aures, Pamphile.
SI. Quid credis? CH. Phania illic frater meus fuit. SI. Noram et scio.
CH. Is hinc, bellum fugiens meque in Asiam persequens proficiscitur;
tum illam relinquere hic est veritus. Postilla nunc primum audio

reading suggested by frequent use of *itane vero?* as exclamation. *obturbat*, "interrupts," cf. Tac. *Ann.* VI. 24, *obturbabant patres specie detestandi.* So Don. and Forc.

is] sc. Chrys. pater.

24 **ex illo**] sc. Phania.

31 **Quid credis**] Bembine MS.: others *qui credis.*

Noram (sc. Phaniam) **et scio**] (fratrem esse Chremetis). Note the distinction between *nosco* and *scio*, both expressed in English by "know." "He was an acquaintance of mine, and I know all about him now."

33 **Postilla**] (not *post illā* as Bentley) a formation analogous to *postea*, *interea*. From analogy of *intereā*, and Enn. apud Cic. *Div.* I. 20, *postilla germana soror errare videbar*, the a is long. This ā is variously explained (1) as = a-ce and therefore acc. plur. neut. (Donaldson, *Varron.* ch. x. § 4): (2) That ea, illa &c., in these words are ablatives. The association of *inter* and *post* with acc. case is no proof that in early Latin they may not have been used with other cases, in the adverbial sense which is the earliest of all prepositions (analogous to this would be ἐκ πόντοφιν = from *on* the sea, ἀπὸ πασσαλόφιν from *on* the peg in Hom.). And the word *interutraque* Lucr. II. 517 might be alleged: but there *inter* is explained as belonging per tmesim to *iacent* following, see Lachmann's note. (3) That in all these cases a final m is lost, i. e. *post ea quam* = *post eam quam; ea-m*, *illa-m* being adverbial accusatives like *quam*, which survives in classical Latin. The final m is often omitted in remains of old Latin, see esp. the epitaphs of the Scipios. It may, however, be maintained that the view which makes

quid illo sit factum. Pa. Vix sum apud me: ita animus commotust metu,
spe, gaudio, mirando hoc tanto tam repentino bono.
Si. Nae istam multimodis tuam inveniri gaudeo. Pa. Credo, pater.
Ch. At mi unus scrupulus etiam restat, qui me male habet. Pa. Dignus es
cum tua religione, odium! Nodum in scirpo quaeris. Cr. Quid istuc est?
Ch. Nomen non convenit. Cr. Fuit hercle huic aliud parvae. Ch. Quod, Crito?
Numquid meministi? Cr. Id quaero. Pa. Egon' huius memoriam patiar meae
voluptati obstare, quum egomet possim in hac re medicari mihi?
Non patiar. Heus, Chreme, quod quaeris, Pasibula. Ch. Ipsast. Cr. East.
Pa. Ex ipsa millies audivi. Si. Omnis nos gaudere hoc, Chreme,
te credo credere. Ch. Ita me Di ament, credo. Pa. Quid restat, pater?
Si. Iam dudum res reduxit me ipsa in gratiam. Pa. O lepidum patrem.

these formations simply neut. plurals, lengthened as many short syllables are, is the simplest.

36 **multimodis**] with *inveniri*, "I am glad she is so fully (in various ways) proved to be your daughter," or with *gaudeo*, "I am very glad."

37 **At**] used appropriately for introducing an objection.

male habet] "worries me;" cf. II. 6. 5, Lucr. III. 826. *bene habere*, *male habere* are occasionally used as Greek καλῶς, κακῶς ἔχειν, cf. *Phormio*, II. 3. 82; *Eun.* I. 2. 73.

38 **odium**] So Bemb. and Vat. MSS., Donatus, and the best edd. It is suggested that *dignus odium* = *dignus ad odium;* but it is better with Stallbaum and others to make an aposiopesis after *dignus es*, and tr. *odium* as vocative "you wretch!" cf. the use of *scelus*.

Nodum in scirpo quaeris] "You are looking for a knot in a bulrush," i.e. for a difficulty where there is none. *Quaerunt in scirpo, soliti quod dicere, nodum*, Ennius apud Fest. p. 257.

40 **Id quaero**] "I am trying to remember it."

45 **lepidum**] "Charming."

De uxore, ita ut possedi, nil mutat Chremes. Ch. Causa optumast:
nisi quid pater ait aliud. Pa. Nempe id. Si. Scilicet. Ch. Dos, Pamphile, est
decem talenta. Pa. Accipio. Ch. Propero ad filiam. Eho mecum, Crito:
nam illam me credo haud nosse. Si. Cur non illam huc transferri iubes?
Pa. Recte admones. Davo ego istuc dedam iam negoti. Si. Non potest.
Pa. Qui? Si. Quia habet aliud magis ex sese et maius. Pa. Quidnam? Si. Vinctus est.
Pa. Pater, non recte vinctust. Si. Haud ita iussi. Pa. Iube solvi, obsecro.
Si. Age fiat. Pa. At matura. Si. Eo intro. Pa. O faustum et felicem diem.

ACTUS V. SCENA V.

Charinus. Pamphilus.

Ch. Proviso quid agat Pamphilus. Atque eccum. Pa. Aliquis forsan me putet
non putare hoc verum: at mihi nunc sic esse hoc verum liquet.

46 **nil mutat**] "wishes to make no change;" cf. *And.* I. 1. 13, *ita ut possedi*, perhaps (as Stallb.) referring to the Praetor's formula *ut possidetis, ita possideatis.*

51 **magis ex sese**] "More directly concerning himself," cf. *bene et e republica aliquid facere, ex mea re,* &c.

52] Pa. "He has been wrongly chained up, father." Si. "I ordered it to be done rightly enough." Simo in joke takes the word *recte* to apply not to the cause, but to the *manner* of Davus' imprisonment, i.e. *quadrupedem constringi.*

Sc. V.] Charinus finds Pamphilus rejoicing in his good fortune. Davus reappears.

Metre: iamb. tetram.

1 **Proviso**] "I am coming out to see." "Proviso duas res significat; et provideo et video," Donatus ad *Adelph.* V. 6. 1: cf. *Eun.* III. 1. 4. Only in Plaut. and Ter.

Ego Deum vitam propterea sempiternam esse arbitror,
quod voluptates eorum propriae sunt: nam mi immortalitas
partast, si nulla aegritudo huic gaudio intercesserit.
Sed quem ego mihi potissimum optem nunc, cui haec narrem, dari?
CH. Quid illud gaudi est? PA. Davom video. Nemost, quem mallem, omnium:
nam hunc scio mea solide solum gavisurum gaudia.

ACTUS V. SCENA VI.

DAVUS. PAMPHILUS. CHARINUS.

DA. Pamphilus ubinam? PA. Hic est, Dave. DA. Quis homost? PA. Ego sum Pamphilus.
Nescis quid mi obtigerit. DA. Certe: sed quid mi obtigerit scio.

4 **propriae**] "lasting," *perenne ac proprium*, Cic. *Serv.* 4; cf. Verg. *Ecl.* VII. 31; *Aen.* VI. 872; Hor. *Sat.* II. 6. 5.

The Epicurean sentiment of vv. 3, 4, is taken direct from the Eunuchus of Menander.

nam mi immortalitas parta est] Colman's translation aptly borrows from Shakespeare, *Othello*, II. 1:

"If it were now to die,
'Twere now to be most happy; for I fear
My soul hath her content so absolute
That not another comfort, like to this
Succeeds in unknown fate."

"Both speeches (Pamphilus' and Othello's) are of the highest joy and rapture, and founded on the instability of human happiness; but in my mind the English poet has the advantage." Colman might have made this admission stronger; for while the comparison of the two passages is fully justified by their external and verbal similarity, the sentiment as handled by Shakespeare rises far above the mere echo of Menander's Epicureanism, which (as we see from v. 3) runs through the passage before us. Cf. *Eun.* III. 5. 3, 4.

8 **solide**] "wholly" (*solide scio*, Plaut. *Trin.* IV. 2. 8); cf. the use frequently in Cic. of the adj. = sound, substantial, real, *solidum gaudium*, and the like.

Sc. VI.] Pamphilus tells Davus of his good fortune, and Charinus intreats D.'s intervention with Chremes. Davus pronounces the Epilogue.

Metre: trochaic tetram. catalectic,

PA. Et quidem ego. DA. More hominum evenit, ut quod sim nactus mali
prius rescisceres tu, quam ego illud quod tibi evenit boni.
PA. Mea Glycerium suos parentes repperit. DA. Factum bene. CH. Hem.
PA. Pater amicus summus nobis. DA. Quis? PA. Chremes. DA. Narras probe.
PA. Nec mora ulla est, quin eam uxorem ducam. CH. Num ille somniat
ea quae vigilans voluit? PA. Tum de puero, Dave? DA. Ah desine:
solus est quem diligunt Di. CH. Salvos sum, si haec vera sunt.
Conloquar. PA. Quis homost? Charine, in tempore ipso mi advenis.
CH. Bene factum. PA. Audisti? CH. Omnia. Age, me in tuis secundis respice.
Tuus est nunc Chremes: facturum quae voles scio esse omnia.
PA. Memini: atque adeo longumst nos illum expectare dum exeat.
Sequere hac me. Intus apud Glycerium nunc est. Tu, Dave, abi domum:

3. "Ill news flies apace."

9 **solus est quem diligunt Di**] "Say no more about him; he's dead, happiest of us all, for whom the gods love, die young." Another reading is *es:* the expression is then one of strong congratulation to Pamphilus. As Parry remarks, it is difficult to see what point there is in thus "killing off" the child. But *est* is best supported: and, but for *Ah desine*, we might argue, why should not Davus be supposed to call the child favoured by heaven, because all this ends in his being regarded as the legitimate son and heir? [See Wagner's note.]

11 **respice**] "Take thought for me." *Respicere* and *respectare*, frequently of protecting deities; cf. *supra* IV. 1. 8; *Phorm.* V. 3. 34; Verg. *Ecl.* I. 28, *Di tibi, si qua pios respectant numina...Praemia digna ferant.* Also (as here) of persons taking thought for, bethinking themselves of others, cf. *Ad.* III. 2. 55; Tac. *Hist.* IV. 4, *mox deos respexere, restitui Capitolium placuit.* For our passage cf. Soph. *O. C.* 1554, εὐδαίμονες γένοισθε, κἀπ' εὐπραξίᾳ μέμνησθέ μου.

12 **Tuus est**] is explained by what follows.

Propera, accerse, hinc qui auferant eam. Quid stas? quid cessas? DA. Eo.
Ne exspectetis dum exeant huc: intus despondebitur:
intus transigetur, si quid est quod restet. ω plaudite.

17 **Plaudite**] Bentley assigned this to the "cantor" (who recited all parts set to music, the actor going through the necessary gestures) after all the actors had left the stage, cf. Hor. *A. P.* 155, *donec cantor 'Vos plaudite' dicat*, and the ω which all MSS. give is according to him a corruption of CA, i.e. Cantor. Others suppose it to stand for ᾠδός = cantor; others again that ω the last letter of the alphabet designates the person that appears last in the play (the different characters in the Bembine MS. being indicated by letters).

Some later MSS. give a second ending (17 lines) in which Charinus's love affair is concluded. Wagner (following Ritschl) accepts them; but there is no evidence for their genuineness beyond a notice of Donatus. Wagner (supposing two representations of the Andria, for the second of which the present Prologue was written) thinks that these extra verses may have formed the end of the first performance, and that Terence may have cut them out before the second. But they most likely originated from some student or copyist interested in the final disposal of Charinus.

INTRODUCTION TO THE EUNUCHUS.

The Eunuchus was acted B.C. 162 at the Megalesia, and was so popular as to be repeated. The poet received 8000 sesterces from the Aediles, more (as we are told in the Didascalia) than had ever been received for one play. It was deservedly the most popular of Terence's comedies: for though its leading incident is objectionable to modern ideas, the details of the action are worked out, and the characters delineated with greater delicacy and humour than in any other of his extant plays. The characters of the Parasite (Act II. Sc. 2) and of Thraso, the Braggadocio (corresponding to the Miles Gloriosus of Plautus), are drawn with a humour worthy of the true "Plautini sales," and (in the former case especially) with a pleasing variety from the somewhat hackneyed ideal of Plautus.

Donatus' criticism on the play is "in hac Terentius delectat facetiis, prodest exemplis, et vitia hominum paulo mordacius quam in ceteris carpit. Exempla autem morum hic tria praecipue ponuntur, urbani scilicet, parasitici, et militaris."

The plot is as follows: *Pamphila*, the daughter of an Athenian citizen, kidnapped in infancy, became the property of a courtezan at Rhodes, with whose daughter *Thais* she was brought up as a younger sister. Thais moved to Athens and there lived with a soldier named *Thraso;* who after a time went away to Caria, and on his return bought Pamphila at Rhodes from the uncle of Thais, and brought her to Athens as a present for Thais. Meanwhile Thais had a new lover,

Phaedria son of Laches: and here the play opens. Thraso discovering this makes his present conditional on Phaedria's dismissal. Thais in perplexity between her love for Phaedria and her desire to get Pamphila, whose story she has learnt in part, shuts her door against Phaedria; who, angry at first, agrees to give her time to get Pamphila from Thraso, and meanwhile sends to her house an Ethiopian slave and a eunuch as a present. At the same time Pamphila is being sent by Thraso to Thais in charge of his follower and parasite *Gnatho*. On her way *Chaerea*, Phaedria's brother, falls desperately in love with her: and with *Parmeno*, his father's slave, concocts the scheme on which the plot of the play turns; and during Thais' absence is admitted to her house in the Eunuch's clothes. Thais having meanwhile seen *Chremes*, the brother of Pamphila and almost succeeded in identifying her, is much annoyed at what has happened, which threatens to defeat her schemes for restoring Pamphila to her friends: and Phaedria is distressed at the mischief caused, as he supposes, by his present. Chaerea, however, promises to make amends by marrying Pamphila: and meanwhile *Pythias*, Thais' maid, drives Parmeno to explain the whole matter to *Laches*, father of Phaedria and Chaerea. A general explanation follows, and all parties are made happy with the exception of Thraso.

The "Eunuchus" has been translated or adapted by Baif, a Frenchman (temp. Charles IX), and by Fontaine, whose comedy "L'Eunuque" was founded on that of Terence, with alterations adapted to modern times.

EUNUCHUS.

FABULAE INTERLOCUTORES.

PHAEDRIA, adulescens.
PARMENO, servus.
THAIS, meretrix,
GNATHO, parasitus.
CHAEREA, adulescens.
THRASO, miles.
PYTHIAS, ancilla,
CHREMES, adulescens.
ANTIPHO, adulescens.
DORIAS, ancilla.
DORUS, eunuchus.
SANGA, coquus.
SOPHRONA, nutrix.
LACHES, senex.

Acta ludis Megalensib. L. Postumio Albino L. Cornelio Merula Aedilib. curulib. Egere L. Ambivius Turpio L. Atilius Praenestinus. Modos fecit Flaccus Claudi Tibiis duabus dextris. Graeca Menandru. Acta II. M. Valerio C. Fannio Coss.

Acta II.] "Represented for the second time." Another reading is *facta secunda*, which is explained as = holding the second place in the order of Terence's comedies, and is adopted by Fleckeisen.

PROLOGUS.

SI quisquam est, qui placere se studeat bonis
quam plurimis, et minime multos laedere,
in his poëta hic nomen profitetur suum.
Tum si quis est, qui dictum in se inclementius
existimavit esse, sic existimet,
responsum, non dictum esse, quia laesit prior:
qui bene vertendo, et easdem scribendo male, ex
Graecis bonis Latinas fecit non bonas.
Idem Menandri Phasma nunc nuper dedit:
atque in Thesauro scripsit, causam dicere
prius unde petitur, aurum quare sit suum,
quam ille qui petit, unde is sit thesaurus sibi:
aut unde in patrium monumentum pervenerit.

1 se] pleonastic: cf. *And.* IV. 5. 2.

2 **multos**] perhaps = *malos* as opposed to the few *boni.* Stallb. compares Cic. *Rep.* VI. *in dissensione civili, quum boni plusquam multi valent,* and Accius, *Bonis probatum, potius quam multis fore.* Or *minime multos* = "as few as possible:" the opposition then lies only between *placere* and *laedere.*

7 **vertendo**] "translating," i.e. from Greek to Latin, Hor. *Epp.* II. 1. 134, *Tentavit quoque rem* (Romanus) *si digne vertere posset.*

scribendo] (Bentley, following Codex Bemb.) is explained *Bene vertere e Graec. est male Latine scribere.* We may then paraphrase "Who, by looking more to faithful translation than elegance of style, has turned good Greek into bad Latin dramas." Stallb. *describendo,* which he explains of distribution of characters (?).

9] Alluding to a recent production by L. Lavinius (the *vetus poeta* of *And.* prol.) of a Menandrian play, the *Phasma.* According to Donatus, Terence condemns this play in toto, the "*Thesaurus*" in one specified passage, where the defendant is made to speak first.

11 **unde**] = *ex quo,* "the defendant;" a legal phrase. So Cato ap. Gell. XIV. 2. 26, *illi* unde *petitur, ei potius credendum esse.* Cic. *Fam.* VII. 11. 1, etc.

13 **in p. monumentum**] It was a common custom to conceal treasure in tombs. Cf. Plaut. *Pseud.* I. 4. 19—Pseudolus says of a rich old man, *Ex hoc sepulcro vetere viginti minas Effodiam ego hodie, quas dem herili filio.*

Dehinc, ne frustretur ipse se, aut sic cogitet:
defunctus iam sum, nihil est quod dicat mihi:
is ne erret, moneo, et desinat lacessere.
Habeo alia multa, quae nunc condonabitur;
quae proferentur post, si perget laedere;
ita ut facere instituit. Quam nunc acturi sumus
Menandri Eunuchum, postquam Aediles emerunt;
perfecit, sibi ut inspiciundi esset copia,
magistratus quum ibi adesset, occeptast agi.
Exclamat, furem, non poëtam, fabulam
dedisse, et nil dedisse verborum tamen:

15 **defunctus sum**] "My task is done," i.e. "I have already produced my drama" and got through the danger, cf. *Ad.* III. 4. 62; *Phorm.* V. 8. 32; Hor. *Epp.* II. 1. 22, *defuncta suis temporibus*, "that have lived their day."

17 **quae condonabitur**] "for which he shall be excused." The same construction occurs *Phorm.* V. 8. 54, *Argentum quod habes condonamus te;* Plaut. *Bacch.* V. 2. 24, *Si quam* (*rem*) *debes te condono.* Lexx. cite these passages as a separate use of the word *c. aliquem aliquid* = to present one with something: but they surely fall under the meaning "to pardon" (as Cic. *Mil.* 2, *ut crimen hoc nobis condonetis*), the construction only being different.

18 **perget laedere**] see *And.* III. 2. 42, note, and Madvig, *Lat. Gr.* § 389.

20 **postquam Aediles emerunt**] Dramas intended for exhibition at the *ludi scenici* were privately rehearsed before the Curule Aediles, on whom as presidents of the festivals (*Ludi Magni*, *Ludi Scenici* &c.) devolved the task of providing dramas for exhibition. Lavinius seems to have obtained admission to this private rehearsal, and to have then and there accused Terence of plagiarism from the *Colax* (κόλαξ) of Plautus.

Terence received from the Aediles 8000 sesterces for this play.

emĕrunt] Munro on *Lucr.* I. 406 quotes examples from Lucretius of this ĕ in 3 pers. plur. of the perfect. It occurs not unfrequently in Vergil, e.g. *Ecl.* IV. 61; *G.* II. 129; *Aen.* II. 774. Dr Wagner says "instances of ĕ in termination of perfects in the old comic poets, are not so numerous as one would be led to conclude from Munro's note;" they are not very numerous: but would one conclude otherwise from Munro, whose examples are all from Lucretius?

23 **fabulam dedisse et nil dedisse verborum**] "Has produced a play, but yet has not deceived us" (i.e. in passing it off as his own). Donatus suggests "*nihil addidisse de suo stilo*," i.e. "has given us a play, but not a word of his own in it." Another interpretation is "could not say a word in his own defence," i.e. so clearly was he found out in plagiarism. Neither of these latter, however, agrees with the familiar use of *verba dare* = "to deceive," cf. *And.* I. 3. 6. It is impossible to keep up the play upon the double sense of *dedisse.*

Colacem esse Naevi, et Plauti veterem fabulam:
parasiti personam inde ablatam et militis.
Si id est peccatum, peccatum imprudentiast
poetae: non quo furtum facere studuerit.
Id ita esse, vos iam iudicare poteritis.
Colax Menandri est: in ea est parasitus Colax,
et miles gloriosus: eas se non negat
personas transtulisse in Eunuchum suam
ex Graeca: sed eas fabulas factas prius
Latinas scisse sese, id vero pernegat.
Quodsi personis isdem uti aliis non licet:
qui magis licet currentem servum scribere,
bonas matronas facere, meretrices malas,
parasitum edacem, gloriosum militem,
puerum supponi, falli per servom senem,
amare, odisse, suspicari? Denique
nullum est iam dictum, quod non dictum sit prius.
Quare aequom est vos cognoscere atque ignoscere,
quae veteres factitarunt, si faciunt novi.

25 **Naevi et Plauti fabulam**] i.e. written originally by Naevius, but brought out and revised afterwards by Plautus.

27 **imprudentia**] "ignorance:" so in Cicero: cf. Verg. *G.* I. 373, *nunquam imprudentibus imber obfuit.*

28 **studuerit**] The subjunctive mood indicates the thought in the mind of the accuser. "It is not as he thinks, from any deliberate design to steal," cf. *And.* VI. 3. 13, and see Madv. 368.

33 **fabulas**] Wagner, following Ritschl, wishes to read *fabulis Latinis*, because *eas*, he says, must = *personas* (as in v. 31): for Terence mentions only *one* Greek play, from which he borrowed two characters, not knowing that they had already appeared in a Roman play derived from the same source.

34 **pernegat**] "he stoutly denies," cf. Greek διισχυρίζομαι.

36] These vv. enumerate the standing characters of the Roman stage. Cf. Hor. *Epp.* II. I. 171; and Ovid, *Am.* I. 15. 17, *Dum fallax servus, durus pater, improba lena Vivent, dum meretrix blanda, Menandros erit.*

40 **Denique**] v. note *Heaut.* I. I. 17. "In fine there is not a word spoken now, that has not been spoken of old." *iam—prius* seem emphatic = *nunc—olim.* So Hor. *Od.* II. 4. 2, *Prius insolentem Serva Briseis... Movit Achillem.*

42] "Tis but fair then for you to admit and allow the deed, if moderns do for once what their ancestors have done over and over." "*Et varie dixit*," says Donatus, "factitarunt *et* faciunt, *et magna cum defensione*

Date operam, et cum silentio animum attendite,
ut pernoscatis, quid sibi Eunuchus velit.

ACTUS I. SCENA I.

PHAEDRIA. PARMENO.

PH. Quid igitur faciam? Non eam? ne nunc quidem
quum adcersor ultro? an potius ita me comparem,
non perpeti meretricum contumelias?
Exclusit: revocat. Redeam? Non, si me obsecret.
PA. Siquidem hercle possis, nihil prius neque fortius:
verum si incipies, neque pertendes naviter,
atque ubi pati non poteris, quum nemo expetet,
infecta pace, ultro ad eam venies; indicans

Terentii, semel facientis id quod saepe veteres."

44 **Date operam**] "Pay attention," perhaps originally a legal term, of judges hearing a case (Cic. *Verr.* II. 29, *In Petilium jubet operam dare, quod rei privatae judex esset*), so here of the audience. Of serving a friend, attending to his matters, *infr.* II. 2. 50: *malam operam dare* "to do an ill turn," Plaut. *Capt.* III. 3. 43.

45 **ut pern.**] "That you may get a clear idea."

Sc. I.] Phaedria is introduced deliberating with himself, and with Parmeno, how to take Thais' conduct to him, which he cannot endure, while he cannot bear to be away from her. Parmeno moralizes on the chances of love. Metre: iambic trimeter.

Cicero (*De Nat. Deor.* III. 29) and Quintilian (*Inst. Or.* IX. 2. 4) speak of this scene in terms of praise. Horace (*Sat.* II. 3, 260—271) gives an outline of the scene; and Persius (*Sat.* V. 172) imitates the opening lines; *Quidnam igitur faciam? ne nunc quum accersor, et ultro Supplicat, accedam?* We may also compare the speech of Dido, Verg. *Aen.* IV. 534, "*En quid agam?*" &c.

1 **faciam, eam**] "deliberative" subjunctive.

2 **ultro**] "unexpectedly," i.e. after dismissal, cf. *And.* I. 1. 73, note.

3 **perpeti**] = *ut perpetiar.* The infinitive is admissible here after *me comparem*, in which lies the notion of preparing, resolving, &c. that requires another verb to complete it, cf. *And.* III. 2, 42.; Madv. § 389.

4 **Non si me obsecret**] *si* has the force of *etiamsi;* cf. *Heaut.* III. 1. 33, Verg. *Aen.* V. 17.

5 **prius**] "better;" *bellante prior*, Hor. *Carm. Sec.* 21; *prior aetate et sapientia*, Sall. *Jug.* 10. This use of the comp. *prior* is unusual, not in Cicero or Caesar.

7 **pati**] without case following = καρτερεῖν, "to hold out:" cf. *Hec.* I. 2. 108; *Heaut.* IV. 5. 13; Luc. *Phar.* 5. 314. Hence the use of *patiens.*

te amare, et ferre non posse: actumst: ilicet:
peristi. Eludet, ubi te victum senserit.
Proin tu, dum est tempus, etiam atque etiam cogita,
here, quae res in se neque consilium neque modum
habet ullum, eam consilio regere non potes.
In amore haec omnia insunt vitia: iniuriae,
suspiciones, inimicitiae, indutiae,
bellum, pax rursum: incerta haec si tu postules
ratione certe facere, nihilo plus agas,
quam si des operam, ut cum ratione insanias.
Et quod nunc tute tecum iratus cogitas,
"egone illam, quae illum? quae me? quae non? Sine
modo!
Mori me malim! Sentiet qui vir siem!"
Haec verba una me hercle falsa lacrimula,
quam oculos terendo misere vix vi expresserit,
restinguet: et te ultro accusabit: et dabis
ei ultro supplicium. PH. O indignum facinus: nunc ego

9 **ilicet**] The formula of dismissal from public ceremonies: in Plautus and Terence when affairs are desperate: with dative as an indignant farewell, *Phorm.* I. 4. 31; Plaut. *Capt.* III. 1. 9.

10 **Eludet**] "She'll mock you." Orig. of gladiators "to parry a blow," hence "to cheat;" further "to jeer," "banter," as here.

13] "You can't apply reason to a case that has neither rhyme (modus) nor reason in it."

14] Horace imitates this catalogue of the ills of love, *Sat.* II. 3. 267—271: cf. Plaut. *Merc.* prol. 18—36.

iniuriae, &c.] The plural denotes repeated acts: so *irae*, *And.* III. 3. 20: *tristes Amaryllidis iras*, Verg. *Ecl.* II. 14.

16] "If you stipulate for method in matters of such mere chance, it's much the same as trying to go mad methodically."

20] *Egone illam* (*accedam*), *quae illum* (*praeposuit*)? *quae me* (*sprevit*)? *quae non* (*me admisit*)? *sine modo* "let me alone for that;" often expressing a threat as *Phorm.* II. 3. 73. Wagner compares German "lass gut sein."

23 **terendo misere**] "by rubbing her eyes hard:" cf. on *And.* III. 2. 49.

vix vi expresserit] "she scarcely squeezed out." The action is well indicated by the rhythm of these words. For the idea, cf. Ov. *Met.* VI. 628, *Invitique oculi lacrimis maduere coactis;* Juv. XIII. 133, *Vexare oculos humore coacto.*

24 **ultro**] may here bear its fundamental meaning of *insuper* (cf. *And.* I. 1. 73, note), and so according to Bentley it was understood by Faernus. Or it may = without waiting for you to reproach her "she will actually begin to accuse you."

et illam scelestam esse et me miserum sentio:
et taedet: et amore ardeo: et prudens sciens,
vivus vidensque pereo: nec quid agam scio.
PA. Quid agas? Nisi ut te redimas captum quam queas
minimo: si nequeas paululo, at quanti queas:
et ne te adflictes. PH. Itane suades? PA. Si sapis.
Neque, praeterquam quas ipse amor molestias
habet, addas: et illas, quas habet, recte feras.
Sed ecca ipsa egreditur, nostri fundi calamitas:
nam quod nos capere oportet, haec intercipit.

ACTUS I. SCENA II.

THAIS. PHAEDRIA. PARMENO.

TH. Miseram me! vereor ne illud gravius Phaedria
tulerit, neve aliorsum, atque ego feci, acceperit,

28 **vivus vidensque**] an alliterative proverb; Cic. *Sest. vivus ut aiunt, est et videns* (cf. Verg. *Ecl.* VI. 21, *videnti=vigilanti*), also Lucr. III. 1046, where its effect is strengthened by "*mortua cui vita est*" as here by *pereo*. "Alliteration," a favourite device of earlier Latin writers, is especially common with the letter *v* (pronounced *w*) "expressing pity, as its sound well fits it to do...or force or violence, because the words indicating such effects begin many of them with this letter." See Munro's *Lucretius* [Part II. *Introduction to notes*].

33 **habet**] "brings." So ἔχειν in Greek.

34 **nostri fundi calamitas**] "The blight of my harvest." His master is *fundus*, as being a source of income: cf. Plaut. *Truc.* V. 2. 15, *Solus summam hic habet apud nos. Nunc is est* fundus *nobis. Calamitas*, whether derived or not as some say from *calamus*, *culmus* (Donat. ad loc. "Calamitatem rustici grandinem dicunt, quod comminuat calamum, hoc est culmum, ac segetem"), is originally an agricultural term, *calamitas fructuum*, Cic. *Verr.* II. 3. 98; cf. Servius on Verg. *G.* I. 151, *ut mala culmos esset robigo:* hence according to him "*calamitas.*" It has been connected with *cado*, and was written *cadamitas* by Pompey.

35 **capere**] of receiving rents, produce, &c. Cic. *Paradox.* VI. 3, *Capit ille ex suis praediis sexcenta sestertia: ego centena ex meis;* cf. *Phormio*, V. 3. 7. Hence in jurists = "to inherit;" Juv. I. 55, *Si capiendi ius nullum uxori.*

Sc. II.] Enter Thais lamenting Phaedria's misunderstanding of her conduct, for which she accounts to him by her anxiety to get possession of the girl promised by Thraso (see introduction to the play), and asks him to help her by going away for two days. Phaedria consents, though at first suspicious of some trick.

Metre: iambic trimeter.

2 **aliorsum**] "in another spirit"

quod heri intromissus non est. PH. Totus, Parmeno,
tremo horreoque, postquam aspexi hanc. PA. Bono animo es:
accede ad ignem hunc, iam calesces plus satis.
TH. Quis hic loquitur? Ehem, tun hic eras, mi Phaedria?
Quid hic stabas? Cur non recta introibas? PA. Ceterum
de exclusione verbum nullum. TH. Quid taces?
PH. Sane, quia vero hae mihi patent semper fores,
aut quia sum apud te primus. TH. Missa istaec face.
PH. Quid missa? O Thais, Thais, utinam esset mihi
pars aequa amoris tecum, ac pariter fieret,
ut aut hoc tibi doloret itidem, ut mihi dolet;
aut ego istuc abs te factum nihili penderem.
TH. Ne crucia te obsecro, anime mi, mi Phaedria.
Non pol, quo quemquam plus amem aut plus diligam,
eo feci: sed ita erat res, faciundum fuit.
PA. Credo, ut fit, misera prae amore exclusti hunc foras.
TH. Siccine agis, Parmeno? Age: sed, huc qua gratia
te adcersi iussi, ausculta. PH. Fiat. TH. Dic mihi
hoc primum, potin est hic tacere? PA. Egone? Optume.
Verum heus tu, hac lege tibi meam adstringo fidem:

lit. "other *wards*"...*in contrariam partem*, cf. *in bonam partem*, &c., and Plaut. *Aul.* II. 4. 8, *aliorsum dixeram*, i.e. looking *towards* another meaning.

atque] cf. *And.* IV. 2. 15, note.

5 **ignem**] i.e. Thais, his "flame," so Verg. *Ecl.* III. 66, *At mihi sese offert ultro, meus ignis, Amyntas.*

9 **Sane, quia vero**] ironical. We should emphasize *semper* and *primus*. "Oh of course because your door is *always* open to me..."

12 **pars aequa amoris tecum**] i.e. as much of your love as you have of mine.

pariter fieret] perhaps *amor* is understood: or better impersonal, as it will then apply to both the alternatives that follow. Would it were alike with us, that our feelings were alike, i.e. either that we loved, or cared nothing about, each other.

16 **Non quo...amem**] The subjunctive marks a supposed reason which is not true (see Madvig, 357 b). Cf. *Heaut.* III. 2. 43. *Quo* = "that," "because," only after negatives, as here.

18 **prae amore**] Cf. *And.* V. 1. 6 note.

19 **Siccine agis?**] An indignant "aside:" "that's what you think, is it?" cf. *infr.* IV. 7. 34: *Ad.* I. 2. 48.

Age] an exclamation expressing the sudden transition, Phaedria being now addressed: "corripientis adverbium, non hortantis," Don.

22 **hac lege**] "On this condition," cf. *And.* I. 2. 29.

quae vera audivi, taceo et contineo optume:
sin falsum aut vanum aut fictum est, continuo palamst:
plenus rimarum sum, hac atque illac perfluo.
Proin tu, tacere si vis, vera dicito.
TH. Samia mihi mater fuit: ea habitabat Rhodi.
PA. Potest taceri hoc. TH. Ibi tum matri parvolam
puellam dono quidam mercator dedit,
ex Attica hinc abreptam. PH. Civemne? TH. Arbitror:
certum non scimus: matris nomen et patris
dicebat ipsa: patriam et signa cetera
neque scibat, neque per aetatem etiam potuerat.
Mercator hoc addebat: e praedonibus,
unde emerat, se audisse, abreptam e Sunio.
Mater ubi accepit, coepit studiose omnia
docere, educere, ita uti si esset filia.
Sororem plerique esse credebant meam.
Ego cum illo, quocum tum uno rem habebam, hospite
abii huc: qui mihi reliquit haec, quae habeo, omnia.

23 **contineo**] "I hold," as a vessel does water: the metaphor is kept up in the following lines.

24 **falsum**] A falsehood about what has happened: *vanum*, what never could happen: *fictum*, what might happen, but has not. Donatus distinguishes them, "Falsum loqui, mendacis est: Vanum stulti: Fictum callidi."

palamst] cf. *Ad.* I. I. 46, n.: Lucr. II. 568.

25 **rimarum**] "leaks," cf. Hor. *Sat.* II. 6. 46, *quae rimosa bene deponuntur in aure*, i.e. an ear that does not take in and remember what it hears. *perfluo* must = I let it through, a meaning not found elsewhere, the verb being generally active as Lucr. II. 392. Bentley reads *perpluo*, quoting Plaut. *Trin.* II. 2. 45, *Benefacta benefactis alia tegito, ne perpluant*, and *Mostell.* I. 2. 30, *Ventat nubes, lavat parietes: perpluunt tigna.* The interchange of words by copyists would no doubt be easy; but in the absence of any MS. evidence for *perpluo*, we must retain the text.

28 **Potest taceri hoc**] Donatus makes this allude to the fact, implied in Thais' words, that her mother was a "meretrix" living in another country than her own (cf. *ex peregrina = ex meretrice? And.* III. I. 117). "No doubt that's true," says Parmeno sarcastically. It may however simply mean that the fact of where she lived is not worth telling.

hoc] may = *huc*, as Verg. *Aen.* VIII. 423 (Wagner): but it makes equally good sense as acc. neut. of *hic*.

PA. Utrumque hoc falsumst: effluet. TH. Qui istuc? PA. Quia
neque tu uno eras contenta, neque solus dedit:
nam hic quoque bonam magnamque partem ad te attulit.
TH. Itast; sed sine me pervenire quo volo.
Interea miles, qui me amare occeperat,
in Cariam est profectus: te interea loci
cognovi. Tute scis, postilla quam intumum
habeam te: et mea consilia ut tibi credam omnia.
PH. Ne hoc quidem tacebit Parmeno. PA. Oh, dubiumne id est?
TH. Hoc agite, amabo. Mater mea illic mortuast
nuper: eius frater aliquantum ad rem est avidior.
Is ubi hanc forma videt honesta virginem,
et fidibus scire: pretium sperans, illico
producit: vendit. Forte fortuna adfuit
hic meus amicus: emit eam dono mihi,
inprudens harum rerum ignarusque omnium.
Is venit: postquam sensit me tecum quoque
rem habere, fingit causas ne det sedulo:

46 **interea loci**] = *interea*. The partitive gen. *loci locorum* are subjoined to adverbs of *time* as well as of place: *adhuc locorum*, "hitherto," Plaut. *Capt.* II. 3. 25; *post id locorum*, Id. *Cas.* I. 32; Lucr. V. 791, *unde loci mortalia saecla creavit.* In prose, *ad id locorum*, Liv. XXII. 39: *postea loci*, Sall. *Jug.* 102.

47 **postilla**] see *And.* V. 4. 33, note.

50 **Hoc agite, amabo**] "Attend, please." Cf. *And.* I. 2. 15, *hoccine agis?* and note. *Amabo te* (never *vos*), a familiar conversational idiom in Plautus: Terence always omits the pronoun as here: Cicero employs it in his Epistles; *cura, amabo te, Ciceronem nostrum*, *Att.* II. 2. With *ut* or *ne* following, *infr.* III. 3. 31: Cic. *Q. Fr.* I. 4.

53 **fidibus scire**] It is doubtful whether *scire* is here used abs. = *peritam esse;* such expressions as *Latine scire*, *Graece scire*, quoted from Cicero, are evidently elliptical (sub. *loqui*); and this might well be an ellipse of *canere.* On the other hand, *docere fidibus*, Cic. *Fam.* IX. 22, and *discere fidibus*, *de Sen.* 8, might help the former interpretation.

54 **Forte fortuna**] "by a wonderful piece of luck:" cf. *Phorm.* V. 6. 1: Cic. *Div.* II. 7. 8, *quid est, quod casu fieri aut forte fortuna putemus?* There was a temple and a festival to Fors Fortuna, see Ovid, *Fasti*, VI. 773.

58 **sedulo**] For this and a few

ait, si fidem habeat se iri praepositum tibi
apud me, ac non id metuat, ne, ubi acceperim,
sese relinquam, velle se illam mihi dare.
Verum id vereri. Sed, ego quantum suspicor,
ad virginem animum adiecit. PH. Etiamne amplius?
TH. Nihil: nam quaesivi. Nunc ego eam, mi Phaedria,
multae sunt causae, quamobrem cupiam abducere:
primum quod soror est dicta: praeterea ut suis
restituam ac reddam. Sola sum: habeo hic neminem,
neque amicum neque cognatum. Quamobrem, Phaedria,
cupio aliquos parere amicos beneficio meo.
Id amabo adiuta me, quo id fiat facilius.
Sine illum priores partes hosce aliquot dies
apud me habere. Nihil respondes? PH. Pessuma,
egon quicquam cum istis factis tibi respondeam?
PA. Eu noster, laudo: tandem perdoluit: vir es.

other passages a distinct meaning '*designedly*' is sometimes given, but hardly, as it seems, with reason: for the notion of design may always underlie that of close application (*sedeo*—sitting fast, persisting in). The old derivation *se* (i.e. *sine*) *dolo*, adopted by Donatus (here and *Ad.* III. 3. 59) and Servius (*Aen.* II. 374), was based on a mistaken view that *dolus*=*fraus:* whereas *dolus* = any trick or device, and the full legal form was *sine dolo malo.* The quantity *sēdulus* is paralleled by *sĕdes*, *sēdes:* the form by *credulus* from *credo.*

59 **se iri praepositum**] The exact construction of this periphrasis for Fut. Inf. Pass. is often misunderstood. *Iri* is an impersonal verb (cf. *itur*, &c.) to which is added the supine in *-um* governing the case of the verb. Thus *scribit milites missum iri* is correct. *Opinor, eum sibi fortunatum visum iri* is wrong, there being nothing for *sibi* to depend upon. Where a verb has no supine, this tense is expressed by *fore ut.*

68 **neque amicum**] She had plenty of *amatores*, no real *amicus.*

69 **beneficio**] probably pronounced *ben'ficio.*

71 **priores partes habere**] cf. *Ad.* V. 4. 26, note.

hosce aliquot] "These next few days." *Hic* with words expressing time signifies the time nearest to the present, either before or after, cf. *infr.* II. 3. 40. So οὗτος in Greek refers to that which is nearest before, ταῦτα τρία ἔτη, "ante hos tres annos:" and as opposed to ὅδε: οὐκ ἔστι σοι ταῦτ', ἀλλά σοι τάδ' ἐστί, Soph. *O. C.* 787.

73 **cum istis factis**] The colloquial use of *cum*, especially in expressions of indignation, cf. *And.* V. 4. 38: *Heaut.* IV. 6. 7: *Hec.* I. 2. 59, *Di te perdant cum istoc odio*, i.e. *cum tam odiosus sis.* So Cic. *Phil.* XIII. 18, *conservandus civis cum tam pio iustoque foedere:* cf. the English vulgarism "Get along with your impudence!"

PH. Haud ego nescibam, quorsum tu ires: "parvola
hinc est abrepta: eduxit mater pro sua:
soror dictast: cupio abducere, ut reddam suis:"
nempe omnia haec nunc verba huc redeunt denique:
ego excludor: ille recipitur. Qua gratia?
Nisi illum plus amas, quam me; et istam nunc times,
quae abductast, ne illum talem praeripiat tibi.
TH. Ego id timeo? PH. Quid te ergo aliud sollicitat?
cedo.
Num solus ille dona dat? Nunc ubi meam
benignitatem sensisti in te claudier?
Nonne, ubi mihi dixti cupere te ex Aethiopia
ancillulam, relictis rebus omnibus
quaesivi? Porro eunuchum dixti velle te,
quia solae utuntur his reginae: repperi,
heri minas viginti pro ambobus dedi.
Tamen contemptus abs te, haec habui in memoria:
Ob haec facta abs te spernor. TH. Quid istuc Phaedria?
Quamquam illam cupio abducere, atque hac re arbitror
id posse fieri maxume: verumtamen,
potius quam te inimicum habeam, faciam ut iusseris.
PH. Utinam istuc verbum ex animo ac vere diceres:

77 **sŏrŏr dictast**] The final *r* was slurred in ordinary pronunciation. So II. 3. 27, *cŏlŏr verus;* cf. *And.* I. 5. 26.

78 **huc redeunt**] Cf. *And.* III. 3. 35.

81 **abductast**] Bembine MS.

84] "Have you ever found my liberality checked (or my pocket closed) where you were concerned?" Cf. note to *And.* III. 3. 41.

88 **reginae**] "Rich women," as *rex* = a great man, a patron. *Phorm.* II. 2. 24; Plaut. *Capt.* I. 1. 24; Hor. *Epp.* I. 17. 2, *Equus ut me portet, alat rex, Officium facio.* So *βασιλεύς*, Pind. *O.* VI. 79: and *ἄναξ* frequently in Homer of the *master* in relation to slaves.

90 **Tamen,** &c.] = *quamvis contemptus, tamen habui* (the ordinary use of *tamen*, with a conditional or concessive clause following, is abbreviated); cf. Lucr. III. 553, *sed tamen in parvo licuntur tempore tabe*, and Munro's note.

91 **Quid istuc?**] (cf. *quid istuc? And.* III. 3. 40), a formula of reluctant assent, "well, well," *remoramur* or some such word being understood. "Say no more about that."

95 **ex animo**] "from the heart;" cf. *And.* IV. 4. 55: Lucr. III. 91, *Ex animo ut dicant;* IV. 1195:

"Potius quam te inimicum habeam!" Si istuc crederem
sincere dici, quidvis possem perpeti.
PA. Labascit: victust uno verbo, quam cito!
TH. Ego non ex animo misera dico? Quam ioco
rem voluisti a me tandem, quin perfeceris?
ego impetrare nequeo hoc abs te, biduum
saltem ut concedas solum. PH. Siquidem biduum:
verum ne fiant isti viginti dies.
TH. Profecto non plus biduum, aut... PH. Aut? Nihil moror.
TH. Non fiet: hoc modo sine te exorem. PH. Scilicet
faciundumst, quod vis. TH. Merito amo te. PH. Bene facis.
Rus ibo: ibi hoc me macerabo biduum.
Ita facere certumst: mos gerundust Thaidi.
Tu, Parmeno, huc fac illi adducantur. PA. Maxume.
PH. In hoc biduum Thais vale. TH. Mi Phaedria,
et tu. Numquid vis aliud? PH. Egone quid velim?
Cum milite isto praesens absens ut sies:
dies noctesque me ames: me desideres:

Cat. 109. 4, *Di magni, facile ut vere promittere possit, atque id sincere dicat, et ex animo.*

99 **Quam ioco** &c.] "What service, pray, have you ever desired from me even in joke, without getting all you wanted?" Donatus brings out well the contrast intended between this and Phaedria's reproach vv. 85, 87, "Non *munus*, inquit, sed quod plus est, *rem*. Et non *serio*, sed *ioco*, a facilitate praestantis. Et *voluisti*, non enim *dixisti*. Mirandum obsequium, ex voto animi pendens."

100 **tandem**] So frequently in interrogative clause = "Pray now." Cic. *Cat.* I. 1. 1, *Quousque tandem abutere patientia nostra? And.* V. 3. 4, *Ain' tandem?*

104 **Nihil moror**] "I won't have it," i. e. any more than the *biduum*. Cf. Hor. I. *Ep.* XV. 16, *vina nihil moror illius orae.*

106 **Bene facis**] "Thank you." Bentley assigns these word to Thais on the authority of Cod. Fabricius.

109 **illi**] sc. *Eunuchus et ancilla.* Cf. *supra*, v. 86.

112 Addison (*Spectator*, No. 170) in describing the exacting temper of a jealous man, quotes this passage—"Phaedria's request to his Mistress upon leaving her for three Days, is eminently beautiful and natural." In a fine passage of Shakespeare's *Cymbeline* [Act I. Sc. 2, vv. 25—33, Globe Ed.] Imogen expresses in somewhat similar language what she intended to have said on parting with Postumus.

me somnies: me exspectes: de me cogites:
me speres: me te oblectes: mecum tota sis:
meus fac sis postremo animus, quando ego sum tuus.
TH. Me miseram, forsitan hic mihi parvam habeat fidem,
atque ex aliarum ingeniis nunc me iudicet.
Ego pol, quae mihi sum conscia, hoc certo scio,
neque me finxisse falsi quicquam, neque meo
cordi esse quemquam cariorem hoc Phaedria.
Et quicquid huius feci, causa virginis
feci: nam me eius spero fratrem propemodum
iam reperisse, adulescentem adeo nobilem:
et is hodie venturum ad me constituit domum.
Concedam hinc intro, atque exspectabo, dum venit.

ACTUS II. SCENA I.

PHAEDRIA. PARMENO.

PH. Fac, ita ut iussi, deducantur isti. PA. Faciam. PH. At diligenter.

116 **meus animus**] cf. *animae dimidium meae*, Hor. *Od.* I. 3. 8.

119 **conscia**] *mihi sum conscia*, "know my own heart." Usually with a gen. case or object clause (as *Ad.* III. 2. 50). Cf. *conscia fama* Verg. *Aen.* X. 679, = "fame that knows my story;" *conscia virtus*, XII. 668 = "self-conscious:" and (of consciousness of *wrong*) Luc. IV. 1135, *conscius animus*, "conscience stricken" (cf. Hor. *Epp.* I. 1. 61, *Nil conscire sibi, nulla pallescere culpa*).

122 **huius**] = *huiusmodi* (perhaps understood *rei*). Cf. *infr.* V. 5. 10.

126 **dum venit**] = "until he comes:" cf. Munro *on Lucr.* I. 222. Here there may be the same doubt as in *And.* II. 1. 29, between the meanings "until" and "whilst:" but the former is decidedly most agreeable to the sense; v. note *ad loc.*

Act. II. Sc. I.] Phaedria gives directions to Parmeno about taking his presents to Thais, and departs with full resolution to stay the whole three days in the country. Gnatho, the follower of Thraso, then appears with the girl promised to Thais by his master.

Metre: 1, 10, 11, trochaic tetrameter; 2, 4, 5, 8, 12, 18—25, trochaic tetrameter catal.; 6, 13—17, iambic tetrameter; 3, 7, 9, iambic dimeter.

1 **deducantur**] "Have them

PA. Fiet. PH. At mature. PA. Fiet. PH. Satin' hoc mandatumst tibi? PA. Ah
rogitare? quasi difficile sit.
Utinam tam aliquid invenire facile possis, Phaedria,
quam hoc peribit. PH. Ego quoque una pereo, quod mi est carius:
ne istuc tam iniquo patiare animo. PA. Minime: quin factum dabo.
Sed numquid aliud imperas?
PH. Munus nostrum ornato verbis, quod poteris: et istum aemulum,
quod poteris, ab ea pellito.
PA. Memini, tametsi nullus moneas. PH. Ego rus ibo, atque ibi manebo.

taken to her house. *Deducere* implies some special limit from whence and whither. So in phrases *deducere coloniam: deducere nuptam* (from her father's to her husband's house), *Hec.* I. 2. 60: *deducere navem* (from the stocks into the sea), 'to launch,' *καθέλκειν*.

3 **rogitare?**] Sometimes explained by ellipse of *vis* or *pergis:* but better as accus. and infin. [sub. *te*], analogous to the use of accus. in exclamations. So frequently with interrogative particle *ne* added, cf. *And.* I. 5. 10.

5 **peribit**] i. e. is thrown away. Phaedria then plays upon the word *pereo* = "I am dying for love." *Quod*, i. e. *ego*.

6 **factum dabo**] cf. *And.* IV. 1. 59, note.

9 **quod**] = *quod* or *quantum:* more usually with subjunctive (potential), *quod sciam*, *quod meminerim: quod commodo tuo fiat*, Cicero: *quod sine reipublicæ iactura fieri posset*, Livy: cf. *And.* II. 6. 23, note: but also with indic., *Cures quae tibi mandavi, quod sine tua molestia facere poteris.* Both constructions occur, Lucr. II. 850, "*quod licet ac possis reperire*" [Both Munro and Lachmann, however, in this passage and v. 1033, read *quoad:* see Lachmann's note to v. 1033]. Cf. *Heaut.* III. 1. 7, *quod potero: Ad.* III. 5. 1, *quod potes.* The potential construction is no doubt more usual; and it may be observed that the indicative chiefly occurs with verbs having in themselves a potential meaning (*posse*, *licere*, &c.).

10 **nullus**] = *non*, *nullo modo:* cf. Cic. *Att.* XV. 22, *Sextus ab armis nullus discedit.* This idiom of attraction, by which the adverbial notion is expressed adjectivally in agreement with subject of sentences, is familiar, especially with numeral adverbs; *Tuque o cui prima frementem Fudit equum tellus* (*Geor.* I. 12.): so with pronominal adverbs, *quo numine laeso* = *quam*, *numine laeso*, *Aen.* I. 10; *Anthea si quem iactatum videat*, ib. 181 = *si qua Anthea videat.*

PA. Censeo. PH. Sed heus tu. PA. Quid vis? PH. Censen' posse me offirmare et
perpeti, ne redeam interea? PA. Tene? non hercle arbitror:
nam aut iam revertere; aut mox noctu te adiget horsum insomnia.
PH. Opus faciam, ut defetiger usque, ingratiis ut dormiam.
PA. Vigilabis lassus: hoc plus facies. PH. Ah, nil dicis, Parmeno.
Eiiciunda hercle haec est mollities animi: nimis me indulgeo.
Tandem non ego illa caream, si sit opus, vel totum triduum?
PA. Hui,
univorsum triduum? vide quid agas. PH. Stat sententia.
PA. Di boni, quid hoc morbi est? Adeon homines immutarier
ex amore, ut non cognoscas eundem esse? Hoc nemo fuit
minus ineptus, magis severus quisquam, nec magis continens.
Sed quis hic est, qui huc pergit? Attat, hic quidem est parasitus Gnatho

11 **Censeo**] "ironice, negantis se censere." Bentley. The word is proper to Senators delivering their opinion, and comes in burlesque grandiloquence from a slave.

13 **insomnia**] = ἀυπνία. Rare in singular. *neque insomniis neque labore fatigari*, Sall. *Cat.* 27. 2.

14 **ingratiis**] This and *gratiis*, the full forms of *gratis* and *ingratis* (Cic. *Verr.* 49), occur in Plautus (*Casin.* II. 5. 7. *Vobis invitis atque amborum ingratiis*), and Terence; cf. *Heaut.* III. 1. 37: *Phorm.* V. 6. 48. They mean "with the will," "against the will."

15 **hoc plus facies**] i. e. "you will keep awake so much the more for being tired."

16 **me indulgeo**] This rare and ante-classical construction occurs again, *Heaut.* V. 2. 35.

18 **Hui, univorsum triduum**] "What! three whole livelong days!" Dryden (*Essay of Dramatick Poesie*) dwells upon the "elegance and propriety" of this expression: "The elegancy of which *univorsum*, though it cannot be rendered in our language, yet leaves an impression on our souls."

19 **Adeone......immutarier**] cf. *And.* I. 5. 10, note.

The soliloquy of Benedick in *Much Ado About Nothing*, Act II. Sc. 3, is in the same vein with this of Parmeno, but heightened by his falling in love immediately afterwards.

20 **nemo...quisquam**] cited on *And.* I. 1. 61, in support of Donatus' view (see note *ad loc.*); but this is not to the purpose, as the words are in parallel clauses, and *quisquam* repeats *nemo*, the necessary negative being implied by the previous use of *nemo*. We have not therefore *nemo quisquam* = *nemo*, or *non quisquam*, but we have *nemo* followed up by and repeated in (*non*) *quisquam*.

militis: ducit secum una virginem dono huic: papae,
facie honesta. Mirum, ni ego me turpiter hodie hic dabo
cum meo decrepito hoc eunucho. Haec superat ipsam Thaidem. (231)

ACTUS II. SCENA II.

GNATHO. PARMENO.

GN. Di immortales, homini homo quid praestat stulto intellegens
quid interest! Hoc adeo ex hac re venit in mentem mihi:
conveni hodie adveniens quendam mei loci hinc atque ordinis
hominem haud inpurum, itidem patria qui abligurierat bona.
Video sentum, squalidum, aegrum, pannis annisque obsitum.
Quid istum, inquam, ornati est? "Quoniam miser, quod habui, perdidi: hem 6
quo redactus sum! omnes noti me atque amici deserunt."

24 **turpiter me dabo**] "I shall cut a sorry figure." *Dare sese alicui* ≐ "to give oneself up, devote oneself to"...hence, "to present oneself, appear;" *dare se populo et coronae*, Cic. *Verr.* II. 3. 19.

Sc. II.] Gnatho appears, congratulating himself on his success in the rôle of a parasite to which he has given new principles (the chief of which is *omnia assentari*), and founded a school of "Gnathonici." Seeing Parmeno, he begins to exult over him on the strength of the present he brings from Thraso, promising him an easy time of it now as far as anything between Phaedria and Thais is concerned.

Metre: 1—23, trochaic tetrameter catalectic; 24—60, iambic tetrameter catalectic.

2 **adeo**] cf. *And.* IV. 4. 20, and *infra*, V. 16, *ego adeo.*

4 **haud inpurum**] "tolerably decent." Cf. *Heaut.* IV. 1. 16.

abligurierat] "had squandered." Literally = "lick off." Cf. *rem patris oblimare*, Hor. *Sat.* I. 2. 62.

5 **sentum**] "untidy." Cf. Verg. *Aen.* VI. 462, *loca senta situ*, "rough with neglect." Some connect the word with *sentis*, "a bramble:" but it is more probably a participial form from *sino* (whence *situs* = the mouldiness of disuse), analogous to *lentus* from *lino*.

6 **ornati**] gen. from *ornatus*, cf. *And.* II. 2. 28.

7 **noti**] = "acquaintances" (cf. Hor. *Sat.* I. 1. 85); not, as sometimes explained, active = "*qui me norunt*."

Hic ego illum contempsi prae me. Quid homo, inquam, ignavissime?
itan' parasti te, ut spes nulla reliqüa in te esset tibi?
Simul consilium cum re amisti? Viden' me ex eodem ortum loco?
Qui color, nitor, vestitus; quae habitudo est corporis?
Omnia habeo, neque quicquam habeo: nil quum est, nil defit tamen.
"At ego infelix neque ridiculus esse neque plagas pati
possum." Quid? tu his rebus credis fieri? Tota erras via.
Olim isti fuit generi quondam quaestus apud saeclum prius:
hoc novum est aucupium: ego adeo hanc primus inveni viam.

8 **prae me**] "as compared with myself." Cf. Hor. *Epp.* I. 11. 4, *cunctane prae campo et Tiberino flumine sordent?* It might however = "as my manner is." Cf. *supr.* I. 2. 18, and *And.* I. 5. 6, note.

9 **reliqüa**] "*Reliquus*" is always quadrisyllabic in older writers: so *adseqüe*, *conseqüe* and the like, the last two syllables of which were never contracted into one any more than in *perpetuus*, *ambiguus*, &c. See Lucr. I. 560, and Munro's note. The word was variously written *relicuus* and *reliquus*, v. Lachmann on *Lucr.* V. 679. Cf. on this point of orthography Munro's *Lucretius*, Notes, Part I. *Introduction* (sub fin.).

11 **nitor**] with its kindred *nitere*, *nitidus*, implies "sleekness, plumpness of body:" so frequently in Verg. In Hor. *Od.* I. 19. 5, III. 12. 5, *it* = "beauty:" but the reference is always to something material and sensuous.

13 **ridiculus esse...plagas pati**] Two special rôles of parasites: "the sayer of witty things" (γελωτόποιος), the "*imi derisor lecti*" of Horace (*Epp* I. 18. 11); and the butt for practical jokes (*plagipatida*, Plaut. *Capt.* I. 1. 20; cf. ib. III. 1. 12, and both scenes *passim*, descriptive of parasite manners and customs). The old-fashioned view of the parasite's profession, according to Gnatho, is now obsolete: he no longer studies the rude art of making himself a butt to others, but the more refined one of humouring their self-love, and acquiescing in their whims.

14 **Tota erras via**] "You are altogether out of the road:" cf. Ar. *Plut.* 162, ἢ τῆς ὁδοῦ τὸ παράπαν ἡμαρτήκαμεν; Lucr. II. 82, *Avius a vera longe ratione vagaris.*

15. **quondam**] "at times" = *aliquando*, cf. Verg. *Aen.* II. 367 (Forbiger), Lucr. VI. 109. Like *olim* (*Aen.* V. 105), this word, indicating at first a definite period in time past, then time past in general ("formerly"), passes to the indefinite use that we have here, and is even applied to future time, "some day," cf. *Aen.* VI. 877, *nec Romula quondam Ullo se tantum tellus iactabit alumno.*

16 **aucupium**] i. e. "a means of picking up a living." In better days the parasite's occupation was a regular business (*quaestus*).

Est genus hominum, qui esse primos se omnium rerum volunt
nec sunt; hos consector: hisce ego non paro me ut rideant,
sed eis ultro adrideo, et eorum ingenia admiror simul.
Quicquid dicunt, laudo: id rursum si negant, laudo id quoque.
Negat quis? nego: ait, aio: postremo imperavi egomet mihi
omnia adsentari. Is quaestus nunc est multo uberrimus.
PA. Scitum hercle hominem; hic homines prorsum ex stultis insanos facit.
GN. Dum haec loquimur, interea loci ad macellum ubi adventamus,
concurrunt laeti mi obviam cupedinarii omnes:
cetarii, lanii, coqui, fartores, piscatores,
quibus et re salva et perdita profueram et prosum saepe.
Salutant: ad cenam vocant: adventum gratulantur.
Ille ubi miser famelicus videt me tanto honore, et
tam facile victum quaerere; ibi homo coepit me obsecrare,
ut sibi liceret discere id de me. Sectari iussi:
si potis est, tanquam philosophorum habent disciplinae ex ipsis

19] "I don't lay myself out to make them laugh (by making jokes); but I force a laugh at all they say and admire their wit."

ultro] i.e. where it could not be expected, is unnecessary, that any one should laugh, cf. *And.* I. 1. 73.

adrideo] cf. Hor. *A. P.* 101, *Ut ridentibus arrident, ita flentibus adflent.*

20] Cf. Martial, XII. 40, *Mentiris; credo. Recitas mala carmina; laudo, Cantas; canto. Bibis, Pontiliane; bibo.*

22 **omnia**] Adverbial accus. *assentari*, scil. *eis*.

24 **interea loci**] Cf. V. 2. 46, note.

25 **cupedinarii**] "vendors of good things." Bentley reads *cupediarii*, fr. *cupediae*, "titbits," cf. Hor. *S.* II. 2. 55.

27] "Whom I had benefited while my fortune lasted, and often do so now that it is gone."

31 **Sectari iussi**] "I bade him follow in my train," i.e. as the pupils of philosophers followed them about (whence "secta" of the train of a candidate, cf. Cic. *Mur.* 34). *iussi* aorist. The Greek aor. denotes (I) momentary action; (II) a succession of momentary actions, what constantly or usually happens ("gnomic" aorist in maxims, proverbs, &c). The Perfect in Latin represents both (I) immediate and momentary, *G.* I. 330, *Terra tremit: fugere ferae;* (II) as here, customary action; *G.* I. 49, *Illius immensae ruperunt horrea messes*, cf. IV. 212.

32 **potis**] is found in connection with neuter and plural subject.

Vocabula, parasiti item ut Gnathonici vocentur.
PA. Viden' otium et cibus quid facit alienus. GN. Sed ego cesso
ad Thaidem hanc deducere, et rogare ad cenam ut veniat?
Sed Parmenonem ante ostium [Thaidis tristem] video,
rivalis servum: salva res est: nimirum homines frigent.
Nebulonem hunc certumst ludere. PA. Hice hoc munere arbitrantur
suam Thaidem esse. GN. Plurima salute Parmenonem
summum suum impertit Gnatho. Quid agitur? PA. Statur. GN. Video.
Numquidnam quod nolis vides? PA. Te. GN. Credo: at numquid aliud?
PA. Quidum? GN. Quia tristi's. PA. Nil equidem GN. Ne sis: sed quid videtur
hoc tibi mancipium? PA. Non malum hercle. GN. Uro hominem. PA. Ut falsus animi est!

Lucr. I. 453, *quod nusquam potis est sciungi: duae plus satis dare potis sunt*, Plaut. *Poen.* I. 2. 17. So the neut. form *pote* with masc. subj. They are two indeclinable forms of an adj. rarely used adverbially.

disciplinae] That Donatus so read appears from his remark, "nisi forte disciplinam pro discipulis posuerit." Since the two clauses do not correspond, Bentley on authority of two MSS. read *discipuli*. 'Disciplina' (preferred by Parry on the ground *potior lectio difficillima*) does not elsewhere occur as noun of multitude = *discipuli*, which must here be its meaning.

37] Bentley reads *hice homines*, metri gratia.

frigent] "are out of favour, are coldly received:" so chiefly in Cicero, *iacent beneficia Nuculae; friget Antonius*, *Phil.* VI. 5. 14; of speakers or musicians ill received by their audience, *Brut.* 50. So perhaps in Hor. *Sat.* II. 1. 62, *Metuo, maiorum ne quis amicus Frigore te feriat*, "*frigus*" may refer to the condition of one coldly treated: though Persius I. 107 ("*Vide sis maiorum ne tibi forte Limina frigescant*"), an obvious imitation of Horace, points to the converse metaphor of growing cold towards anyone. In that case "frigore" = the coldness shown.

38 **Plurima**, &c.] Gnatho wishes the best of health to his best friend Parmeno, cf. Plaut. *Epid.* I. 2. 23, *herum quum Stratippoclem Salva impertet Salute Epidicus*, and (in deponent form) *Ad.* III. 2. 22. Cic. always employs the ordinary construction: "*Terentia impertit tibi multam salutem*," *Att.* II. 12. 4.

43 **hoc mancipium**] the female slave that Gn. has brought: *uro hominem*, I annoy the fellow.

Ut falsus animi est] How mistaken he is! cf. *And.* IV. 1. 22. This genitive and *mentis* (cf. Plaut. *Trin.*, *Satin*

Gn. Quam hoc munus gratum Thaidi arbitrare esse? Pa. Hoc nunc dicis,
eiectos hinc nos: omnium rerum heus vicissitudo est.
Gn. Sex ego te totos, Parmeno, hos menses quietum reddam;
ne sursum deorsum cursites; neve usque ad lucem vigiles.
Ecquid beo te? Pa. Men'? Papae. Gn. Sic soleo amicos. Pa. Laudo.
Gn. Detineo te: fortasse tu profectus alio fueras.
Pa. Nusquam. Gn. Tum tu igitur paululum da mi operae: fac ut admittar
ad illam. Pa. Age modo, nunc tibi patent fores hae, quia istam ducis.
Gn. Num quem evocari hinc vis foras? Pa. Sine biduum hoc praetereat:
qui mihi nunc uno digitulo fores aperis fortunatus,
nae tu istas faxo calcibus saepe insultabis frustra.
Gn. Etiam nunc hic stas, Parmeno? Eho numnam hic relictus custos,
ne quis forte internuntius clam a milite ad istam curset?
Pa. Facete dictum: mira vero, militi quae placeant.
Sed video herilem filium minorem huc advenire.

tu es sanus mentis aut animi tui) are common after verbs and adjectives expressing certain states of feeling—*animi dubius*, Verg. *G.* III. 289: *nec me animi fallit*, Lucr. I. 136 (where see Munro's note): *confusus atque incertus animi*, Livy, I. 7. The genitive, as in other instances of the "genitive of respect," or "reference," *fessi rerum*, *integer aevi*, &c., denotes the *source* or *origin* of the state or feeling.

44 **Hoc nunc dicis**, &c.] What you mean is, that we (Phaedria and Parm.) have got our *congé* for this house: but look you, everything is liable to change.

50 **Nusquam**] "no whither." So frequent in Plaut. and Ter. Cf. Cic. *Ep. Fam.* X. 32, "*Finibus meae provinciae nusquam excessi.*"

53 **mihi**] "as I see." This use of the dative (*Dat. Ethicus*) is familiar in both Latin and Greek, cf. *Phorm.* V. 8. 21; Verg. *Ecl.* VIII. 6 (Forbiger). Madvig, *Gr.* 248.

54 **calcibus insultabis**] Cf. Hor. *Od.* I. 25. 1, *Parcius iunctas quatiunt fenestras Ictibus crebris iuvenes protervi.*

55] Gnatho, having gone in at v. 50, comes out again and pretends to be astonished at finding Parmeno still there. *Etiam* = still (et iam = even now): cf. Verg. *G.* III. 189; *Aen.* VI. 485; *Hec.* III. 4. 16.

Miror, quid ex Piraeo abiit: nam ibi custos publice est nunc.
Non temere est: et properans venit: nescio quid circumspectat. (291)

ACTUS II. SCENA III.

CHAEREA. PARMENO.

CH. Occidi.
Neque virgo est usquam: neque ego, qui illam e conspectu amisi meo.
Ubi quaeram, ubi investigem, quem perconter, quam insistam viam,
incertus sum. Una haec spes est; ubi ubi est, diu celari non potest.
O faciem pulchram: deleo omnes dehinc ex animo mulieres:
taedet quotidianarum harum formarum. PA. Ecce autem alterum, 6
de amore nescio quid loquitur. CH. O infortunatum senem!
Hic vero est, qui si occeperit, ludum iocumque dices

Sc. III.] Chaerea rushes in, raving of the beauty of a girl he has seen in the street, and followed until detained by a friend. Meeting Parmeno, he ascertains that she has just gone into Thais' house: and between them they concoct the scheme upon which the action of the play turns.

Metre: 1, trochaic clausulae; 2—13, 15—27, 29, 30, 75—98, iambic tetrameter; 14 iambic dimeter; 28, 31—59, iambic trimeter; 60—74, troch. tetram. catal.

3 **quam insistam viam**] So Verg. *Georg.* III. 164, *viamque insiste domandi;* Bentley reads *quâ viâ:* but ablat. is unusual construction. Forc. quotes no examples, as QVĀ = quam might easily be confounded by a copyist with QVA. *Phorm.* IV. 1. 15 is usually quoted for abl.: but see note ad loc.

6 **quotid.**] i. e. usual, common: cf. Martial, XI. 1, *Cultus sindone non quotidiana.*

7 **o infortu. senem**] ascribed by Donatus and most old edd. to Parmeno, referring to the catastrophe of the play. Parry assigns them to Chaerea, as an exclamation against his father's old friend who delayed him: and there is undoubtedly more point in the words so taken.

8, 9] On the arrangement of these vv. see Parry, note ad loc. Zeune's is here retained. *Praeut,* "compared with," like *praequam*, *praequod,* chiefly confined to the comic poets, see Forcellini.

fuisse illum alterum, praeut huius rabies quae dabit.
Ch. Ut illum di deaeque senium perdant, qui hodie me remoratus est;
meque adeo qui restiterim; tum autem qui illum flocci fecerim.
Sed eccum Parmenonem. Salve. Pa. Quid tu es tristis? quidve es alacris?
Unde is? Ch. Egone? Nescio hercle, neque unde eam, neque quorsum eam:
ita prorsum oblitus sum mei.
Pa. Qui quaeso? Ch. Amo. Pa. Hem. Ch. Nunc, Parmeno, te ostendes, qui vir sies.
Scis te mihi saepe pollicitum esse: Chaerea, aliquid inveni
modo quod ames: in ea re utilitatem faciam ut cognoscas meam:
quum in cellulam ad te patris penum omnem congerebam clanculum.
Pa. Age inepte. Ch. Hoc hercle factumst. Fac sis nunc promissa appareant:
sive adeo digna res est, ubi tu nervos intendas tuos.
Haud similis virgost virginum nostrarum: quas matres student
demissis humeris esse, vincto pectore, ut gracilae sient.

10 **Ut...perdant**] *ut* "optantis," cf. *Heaut.* IV. 66: Verg. *Aen.* X. 631; XI. 153.

remoratus est...restiterim] Cf. *And.* I. 5. 38; Bentley emends, *remoratus sit.* The indic. is simply descriptive of *senium;* the subj. introduces a thought in the speaker's mind; "who was such a fool as to stay."

11] "Confound me for having stopped—for having paid any attention to him."

15 **te ostendes**] To avoid the hiatus necessary for scansion Bentley suggests *ostende sis*, or *ostenderis.* Weise reads *ted ostendes:* but this Plautine form is unusual in Terence.

20 **sive**] not "since:" but "if indeed," cf. *And.* II. 1. 19.

22 **vincto pectore**] i.e. "tight laced," cf. IV. 1. 49 (of Hercules with Omphale), "*Mollis et hirsutum cepit mihi fascia pectus. Et manibus duris apta puella fui.*"

gracilae] "slender-waisted." Donat. has *graciles:* but Faernus (apud Bentley) says "legit Donatus *gracilae:*" et Val. Probus p. 1466, *Hic et haec gracilis: sed Terentius nove, ut gracilae sient.* Cf. Lucil. *ap. Non.* 8. 48, *Quod gracila est, pede quod pernix, quod pectore puro.*

Siqua est habitior paulo, pugilem esse aiunt: deducunt cibum:
tametsi bona est natura, reddunt curatura iunceas;
itaque ergo amantur. PA. Quid tua istaec? CH. Nova figura oris. PA. Papae.
CH. Color verus, corpus solidum et succi plenum. PA. Anni? CH. Anni? Sedecim.
PA. Flos ipse. CH. Hanc tu mihi vel vi, vel clam, vel precario
fac tradas: mea nihil refert, dum potiar modo.
PA. Quid, virgo cuiast? CH. Nescio hercle. PA. Undest? CH. Tantundem. PA. Ubi habitat?
CH. Ne id quidem. PA. Ubi vidisti? CH. In via. PA. Qua ratione amisisti?
CH. Id equidem adveniens mecum stomachabar modo:
neque quemquam esse ego hominem arbitror, cui magis bonae
felicitates omnes adversae sient.
PA. Quid hoc est sceleris? CH. Perii. PA. Quid factumst? CH. Rogas?
Patris cognatum atque aequalem Archidemidem
novistin'? PA. Quidni? CH. Is, dum hanc sequor, fit mi obviam.
PA. Incommode hercle. CH. Immo enimvero infeliciter:
nam incommoda alia sunt dicenda, Parmeno.

24] "If she is in rather too good case, they say she is an athlete and cut off her rations; then, however good their natural condition, this treatment makes them as thin as rushes: and so they get lovers."

27 **vi, clam, precario**] the three unlawful methods of acquiring possession; cf. Hor. *Epp.* II. 2, 173, *Nunc prece, nunc pretio, nunc vi, nunc morte supremâ Permutet dominos.*

The scansion is difficult. Bentley omits *flos ipse*, making an iambic trimeter: Lindemann [ed. *Capt.*, *Trin.*, *Mil. Glor.* "De Prosodiâ Plauti," p. xxxvii.] suggests *calim.* Parry would repeat *tu* before *clam* comparing Hor. *Od.* I. 9. 5. Wagner reads *Flos ipsus.* CH. *Hance.*

34 **sceleris**] "bad luck," Plaut. *Capt.* III. 5. 104, *Quod hoc est scelus! Quasi in orbitatem liberos produxerim.*" In Verg. *Aen.* II. 229, VII. 307, quoted by Parry, *scelus* seems rather = "punishment for crime:" but cf. *sceleratum frigus* = "noxious." Misfortune, as Parry observes, to the Greeks implied νέμεσις for fault.

Illum liquet mi deierare, his mensibus
sex, septem prorsus non vidisse proxumis,
nisi nunc, quum minime vellem, minimeque opus fuit.
Eho, nonne hoc monstri similest? quid ais? PA. Maxume.
CH. Continua adcurrit ad me, quam longe quidem,
incurvus, tremulus, labiis demissis, gemens:
heus, heus, tibi dico, Chaerea, inquit. Restiti.
Scin' quid ego te volebam? Dic. Cras est mihi
iudicium. Quid tum? Ut diligenter nunties
patri, advocatus mane mi esse ut meminerit.
Dum haec dicit, abiit hora. Rogo, num quid velit.
Recte, inquit. Abeo. Quum huc respicio ad virginem,
illa sese interea commodum huc advorterat
in hanc nostram plateam. PA. Mirum ni hanc dicit, modo
huic quae data est dono. CH. Huc quum advenio, nulla erat.
PA. Comites secuti scilicet sunt virginem?
CH. Verum; parasitus cum ancilla. PA. Ipsast: ilicet:
desine: iam conclamatumst. CH. Alias res agis.
PA. Istuc ago equidem. CH. Nostin, quae sit? Dic mihi; aut
vidistin? PA. Vidi, novi: scio, quo abducta sit.

39 **deierare]** διομνύναι, to swear solemnly: cf. Forb. on *Aen.* III. 260.

43 **quam longe]** *quam* with positive is rare: *vino quam possit excellenti*, Pliny; cf. *And.* I. 1. 109, note.

48 **advocatus]** up to time of Tacitus = a friend who attended a trial to give advice or act as witness, cf. *Phorm.* II. 4, and the use of *adesse*, Hor. *Sat.* I. 9. 38: II. 6. 35. "*Advocatos adesse*," *Eun.* IV. 6. 26.

50 **Recte]** like "*benigne*" (Hor. *Epp.* I. 7. 16); Greek κάλλιστα (Ar. *Ran.* 508), πάνυ καλῶς (ib. 511); and French "merci" declines an offer courteously or ironically. "No thank you;" cf. *Heaut.* III. 2. 7.

51 **commodum]** adv. 1st. = εὐκαίρως: 2nd. "just now," cf. *Phorm.* IV. 3. 9.

53 **nulla erat]** "she was nowhere," cf. I. 1. 10, note.

56 **conclamatumst]** "'tis all over." At the moment of death, the friends of the dying man raised a cry (conclamare), as though to arrest the soul's flight. Parry quotes Prop. IV. 7. 23, 24, *At mihi non oculos quisquam inclinavit euntes; Unum impetrassem, te revocante, diem.*

Alias res agis, &c.] "That's nothing to do with it." "It has, though, to your question." cf. *And.* I. 2. 15, note.

CH. Eho Parmeno [mi], nostin? PA. Novi. CH. et scis ubi siet?
PA. Huc deductast ad meretricem Thaidem: ei dono datast.
CH. Quis is est tam potens, cum tanto munere hoc? PA. Miles Thraso
Phaedriae rivalis. CH. Duras fratris partes praedicas.
PA. Immo si scias quod donum huic dono contra comparet,
tum magis id dicas. CH. Quodnam quaeso hercle? PA. Eunuchum. CH. Illumne obsecro
inhonestum hominem, quem mercatus est heri, senem mulierem?
PA. Istunc ipsum. CH. Homo quatietur certe cum dono foras.
Sed istam Thaidem non scivi nobis vicinam. PA. Haud diu est.
CH. Perii, numquamne etiam me illam vidisse? Ehodum dic mihi:
estne, ut fertur, forma? PA. Sane. CH. At nihil ad nostram hanc. PA. Alia res.
CH. Obsecro hercle, Parmeno, fac ut potiar. PA. Faciam sedulo, ac
dabo operam, adiutabo. Numquid me aliud? CH. Quo nunc is? PA. Domum,
ut mancipia haec, ita uti iussit frater, ducam ad Thaidem.
CH. O fortunatum istum eunuchum, qui quidem in hanc detur domum!

62 **Duras fratris partes praedicas**] CH. "My brother's part is hard from what you say." PA. "If you knew what a present he has got to match with this present, you would say that all the more" (sc. *duras partes esse*).

63 **comparet**] of matching gladiators, Suet. *Calig. gladiatores...non solum* "committi," et "componi" sed et "comparari" *dicebantur*.

64] Observe with what address Terence proceeds to the main part of his argument. The casual mention of the Eunuch suggests the stratagem on which the whole play turns.

69 **ad nostram**] = compared with; "nothing *to* mine" is English idiom, cf. IV. 4. 14, note.

PA. Quid ita? CH. Rogitas? summa forma semper per conservam domi
videbit, conloquetur: aderit una in unis aedibus.
Cibum nonnumquam capiet cum ea: interdum propter dormiet.
PA. Quid si nunc tute fortunatus fias? CH. Qua re, Parmeno?
Responde. PA. Capias tu illius vestem. CH. Vestem? Quid tum postea?
PA. Pro illo te deducam. CH. Audio. PA. Te esse illum dicam. CH. Intellego.
PA. Tu illis fruare commodis, quibus tu illum dicebas modo:
cibum una capias, adsis, tangas, ludas, propter dormias:
quandoquidem illarum neque te quisquam novit, neque scit qui sies.
Praeterea forma et aetas ipsa est, facile ut pro eunucho probes.
CH. Dixti pulchre: numquam vidi melius consilium dari.
Age eamus intro nunc iam: orna me, abduc, duc, quantum potes.
PA. Quid agis? iocabar equidem. CH. Garris. PA. Perii, quid ego egi miser?
Quo trudis? perculeris iam tu me. Tibi equidem dico, mane.
CH. Eamus. PA. Pergin? CH. Certumst. PA. Vide ne nimium calidum hoc sit modo.
CH. Non est profecto: sine. PA. At enim istaec in me cudetur faba. CH. Ah!

77 **Qua re]** In what way but this could we be happy?—and this is not possible. *Qua re* appears to have special emphasis, and is best written as two words, cf. Munro, *Lucr.* II. 960.

82 **illarum quisquam]** *Quis* and *quisquam* are sometimes feminine in old Latin, cf. Plaut. *Aul.* II. I. 48, *quis east quam vis ducere uxorem?*

83 **probes]** sc. *te*, "pass yourself off for."

88 **calidum]** "hot-headed," so Greek θερμός.

PA. Flagitium facimus. CH. An id flagitiumst, si in domum meretriciam
deducar, et illis crucibus, quae nos nostramque adulescentiam
habent despicatam, et quae nos semper omnibus cruciant modis,
nunc referam gratiam: atque eas itidem fallam, ut ab illis fallimur?
An potius haec patri aequum est fieri, ut a me ludatur dolis?
Quod qui rescierint, culpent; illud merito factum omnes putent.
PA. Quid istuc? Si certumst facere, facias: verum ne post conferas
culpam in me. CH. Non faciam. PA. Iubesne? CH. Iubeo, cogo, atque impero;
nunquam defugiam auctoritatem. PA. Sequere. CH. Di vortant bene.

ACTUS III. SCENA I.

THRASO. GNATHO. PARMENO.

TH. Magnas vero agere gratias Thais mihi?
GN. Ingentes. TH. Ain' tu, laetast? GN. Non tam ipso quidem

89 **istaec in me cudetur faba]** "That bean will be cracked on my head," i.e. "I shall suffer for it." The proverb evidently alludes to the recoiling of a suggestion on its author's head: whether (as Donatus) from the threshing floor, which gets all the blows that fall on what is threshed, is uncertain.

91 **crucibus]** "pests;" cf. *Phorm.* III. 3. 11: and the expression *in malam crucem*, *Phorm.* II. 3. 21: Plaut. *Capt.* III. 1. 9, *Ilicet parasiticae arti in maximam malam crucem.*

94 **patri]** Bembine MS. One MS. has *pati.* Bentley reads *An potius par atque aequum est, pater ut a me...* The mention of Chaerea's father is not very appropriate: but it should be remembered that in Comedy of this class the normal relation of son and father is one of deception and trial of wits. Chaerea must of course be taking in some one: if not these women, his father is the obvious person.

Act III. Scene 1.] This scene gives a picture of the braggadocio, the *miles gloriosus* Thraso; "drawn

dono, quam abs te datum esse: id vero serio
triumphat. PA. Huc proviso ut, ubi tempus siet,
deducam. Sed eccum militem. TH. Est istuc datum
profecto, ut grata mihi sint quae facio omnia.
GN. Advorti hercle animum. TH. Vel rex semper maxumas
mihi agebat quicquid feceram; aliis non item.
GN. Labore alieno magno partam gloriam
verbis saepe in se transmovet, qui habet salem;
quod in te est. TH. Habes. GN. Rex te ergo in oculis....
TH. Scilicet.
GN. gestare. TH. Vero: credere omnem exercitum,
consilia. GN. Mirum. TH. Tum sicubi cum satietas
hominum, aut negoti si quando odium ceperat,
requiescere ubi volebat, quasi: nostin'? GN. Scio.
Quasi ubi illam exspueret miseriam ex animo. TH. Tenes.
Tum me convivam solum abducebat sibi. GN. Hui,
regem elegantem narras. TH. Immo sic homost:

out" by his toady Gnatho to boast of his exploits. Cicero (*de Am.* XXVI.) alludes to these two characters; *Nulla est igitur haec amicitia quum alter verum audire non vult, alter ad mentiendum paratus est. Nec parasitorum in comoediis assentatio faceta videretur nisi essent milites gloriosi; 'magnas vero agere gratias Thais mihi.' Satis erat respondere 'magnas;' 'ingentes' inquit. Semper auget assentator id quod is, cuius ad voluntatem dicitur, vult esse magnum.*

Metre: iambic trimeter.

5 **Est istuc datum**] "It has been given me," i.e. by heaven, cf. Hor. *S.* II. 2. 31; Pers. 5. 124, *Liber ego. Unde datum hoc sumis, tot subdite rebus?* Lucr. II. 302.

6 **grata mihi sint**] "procures me favour," *Heaut.* II. 3. 21: V. I. 61 (ingratum), cf. Cic. *Phil.* II. 46, *quam sit...beneficio gratum, tyrannum occidere* [i.e. *quantum apud cives gratiam paret.* Forcellini.]

11 **in oculis ... gestare**] "To keep in one's eye," implies great affection: so *ferre in oculis* opposed to *odisse*, Cic. *Phil.* VI. 4, *Trebellium oderat tum, cum ille tabulis novis adversabatur; iam fert in oculis: ad Fam.* XVI. 27, *Te ut dixi, fero oculis:* and *esse in oculis*, *Ep. ad Att.* VI. *publicanis in oculis sumus.* With these instances the suggestion of allusion to the Persian title of a minister ὀφθαλμὸς βασιλέως (Ar. *Ach.* 92: Herod. I. 114: Xen. *Ag.* VIII. 2. 10) seems unnecessary.

14 **odium**] here approaches the sense of *taedium*; cf. inf. V. 5. 2: *Hec.* II. 1. 22.

15 **quasi...nostin'?**] "Grate expressit stulti infantiam militis, qui ante vult intelligi quod sentit, quam ipse dicat." Donatus.

16 **exspueret**] "reject" (as something distasteful); cf. Lucr. II. 104.

miseriam] "miserable work."

perpaucorum hominum. Gn. Immo nullorum, arbitror,
si tecum vivit. Th. Invidere omnes mihi,
mordere clanculum: ego non flocci pendere:
illi invidere misere. Verum unus tamen
inpense, elephantis quem Indicis praefecerat:
is ubi molestus magis est, Quaeso, inquam, Strato,
eone es ferox, quia habes imperium in beluas?
Gn. Pulchre mehercle dictum et sapienter. Papae,
iugularas hominem. Quid ille? Th. Mutus illico.
Gn. Quidni esset? Pa. Di vostram fidem! hominem perditum
miserumque: et illum sacrilegum. Th. Quid illud, Gnatho,
quo pacto Rhodium tetigerim in convivio,

The ideas of "labour" and "distress" run into one another, as in Greek ταλαιπωρεῖν, our "travail," Lat. "labor."

18 **elegantem**] "a man of taste;" cf. infr. v. 8. 64.

sic homost] "That's his way," cf. *And.* v. 4. 16.

19 **perpaucorum hominum**] "a man of very few friends;" cf. Hor. *Sat.* I. 9. 44, *Maecenas quomodo tecum?...Paucorum hominum et mentis bene sanae.* For this, the ordinary 'descriptive' use of gen. cf. Madv. *Gr.* 287.

perpaucorum hominum. Immo nullorum arbitror] Bentley to avoid hiatus reads *hominum'st.* But hiatus, though rare in Terence, is admissible where there is a change of speaker, or in the regular caesura of the metre. See Introduction.

22 **miscere**] cf. *And.* III. 1. 40.

23 **inpense**] "extravagantly;" cf. *Aen.* XII. 20, *tanto me impensius aequum est Consulere*, i.e. "more earnestly:" and infra III. 5. 39, *impendio.*

27 **iugularas hominem**] "You did for the man at once:" cf. Cic. *Verr.* VII. ch. 64, *iugulari sua confessione*, and the phrase *plumbeo gladio iugulare*=to overthrow with a feather [see Forcellini s.v.], Cic. *Att.* I. 16. *Suo gladio iugulare* in *Ad.* v. 8. 35=to condemn out of one's own mouth, q. v.

The pluperf. expresses the instantaneous nature of the act, "The words were hardly out of your mouth, when he was already crushed." This idiom occurs in Verg. *Aen.* VIII. 219, *Hic vero Alcidae furiis exarserat atro Felle dolor*, i.e. blazed forth at once—had already burst out, directly he heard the oxen's low, cf. XII. 430. We must employ the aorist in translating such use, and that of *Aen.* v. 397, *Si mihi, quae quondam fuerat, fuit illa iuventus*, where the thought goes back to a point in past time, at which something had already ceased, instead of speaking of it as past, in reference to the moment of speaking: thus intensifying the idea of its being past or gone.

28 **Quidni esset?**] "Of course he was." Deliberative subjunctive: lit. "Why was he not to be so?"

30 **tetigerim**] aorist: "I touched up," possibly in allusion to phrase *acu rem tangere*, Plaut. *Rud.* v. 2.

nunquam tibi dixi? Gn. Nunquam: sed narra obsecro.
Plus millies audivi. Th. Una in convivio
erat hic, quem dico, Rhodius adulescentulus.
Forte habui scortum: coepit ad id adludere,
et me inridere. Quid ais, inquam, homo impudens?
lepus es, et pulpamentum quaeris? Gn. Ha ha hae.
Th. Quid est? Gn. Facete, lepide, laute, nil supra.
Tuumne, obsecro te, hoc dictum erat? Vetus credidi.
Th. Audieras? Gn. Saepe: et fertur in primis. Th. Meumst.
Gn. Dolet dictum imprudenti adulescenti, et libero.
Pa. At te di perdant. Gn. Quid ille quaeso? Th. Perditus.
Risu omnes, qui aderant, emoriri: denique
metuebant omnes iam me. Gn. Non iniuria.
Th. Sed heus tu, purgon' ego me de istac Thaidi,
quod eam me amare suspicatast? Gn. Nil minus.
Immo auge magis suspicionem. Th. Cur? Gn. Rogas?
Scin', siquando illa mentionem Phaedriae
facit aut si laudat, te ut male urat? Th. Sentio.
Gn. Id ut ne fiat, haec res solast remedio.
Ubi nominabit Phaedriam, tu Pamphilam
continuo. Siquando illa dicet, Phaedriam
comissatum intromittamus: tu, Pamphilam
cantatum provocemus. Si laudabit haec
illius formam, tu huius contra. Denique

17: or to the meaning "to cheat," "come over."

36 **lepus es...]** "You are a hare and want game yourself." So a Greek proverb δασύπους ὢν κρέως ἐπιθυμεῖς; *Pulpamentum* = any kind of delicate food. The proverb is said by Vopiscus (*Vita Numeriani*, 13) to be from Livius Andronicus, who may have translated it from the Greek. If so Gnatho's *vetus credidi* in v. 38, has all the more point, and would be appreciated by the audience.

40 "Your joke must hurt that thoughtless and forward young man." Parry supplies *mihi* with *dolet*, "It grieves me to think this was said to the simple young gentleman" (*libero* = of good birth). Some give the line to Thraso, but without any necessity.

par pro pari referto, quod eam mordeat.
TH. Si quidem me amaret, tum istuc prodesset, Gnatho.
GN. Quando illud, quod tu das, exspectat atque amat,
iam dudum te amat: iamdudum illi facile fit
quod doleat: metuit semper, quem ipsa nunc capit
fructum, ne quando iratus tu alio conferas.
TH. Bene dixti: ac mihi istuc non in mentem venerat.
GN. Ridiculum: non enim cogitaras: ceterum (451)
idem hoc tute melius quanto invenisses, Thraso!

ACTUS III. SCENA II.

THAIS. THRASO. PARMENO. GNATHO. PYTHIAS.

TH. Audire vocem visa sum modo militis.
Atque eccum. Salve, mi Thraso. THR. O Thais mea,

55 **par pro pari referto**] The MS. reading is altered by most editors, because *par pari referre* is the usual form of the saying. Servius quoting this passage to Verg. *Aen.* I. 265, omits *pro:* but MSS. of Cicero *ad Fam.* I. 9. 12 retain it. Bentley reads *tu* for *pro:* Wagner *porro* = in your turn. But *par pro pari* if unusual, is neither unintelligible nor ungrammatical: and where that is the case, it seems safer to avoid conjectural emendation, the besetting sin of editors.

56] The bragging self-conceit of Thraso is interrupted by a gleam of good sense.

58] "At this very moment she's in love with you; at this very moment you can easily manage to annoy her." Gnatho corrects Thraso's doubt (v. 56) as to Thais' love for him; she is now, he says, expecting Thraso's present, and therefore now really in love with him. *Iamdudum* need not always imply a long interval of time (*iampridem*, "for a long time") but = what is close at hand, before or after; *iamdudum sumite poenas*, Verg. *Aen.* II. 103, cf. *And.* I. 4. 1. "*Dudum*" (from *diu*, connected with *dies*, and = a space of time, "a while") seldom in old Latin writers implies length of time, except in *haud dudum*, *quam dudum*, *iam dudum*. Plautus has *dudum—quum* = "just now—when," of time present or only just past: and sometimes *dudum* almost = *nuper*, cf. Cic. *Att.* II. 24, *quae dudum ad me, et quae etiam ante bis ad Tulliam de me scripsisti*, where it expressly contrasts with *ante*. Cf. Verg. *Aen.* V. 650: X. 599.

63 **melius quanto**] is of course adverb; but Bentley seems to have thought that *idem melius* agreed, for he says, "nam si idem est, quomodo melius." Verily, "aliquando bonus dormitat Homerus!"

SC. II.] Thais comes out to talk to Thraso. Parmeno takes the

meum suavium, quid agitur? Ecquid nos amas
de fidicina istac? PA. Quam venuste! Quod dedit
principium adveniens! TH. Plurimum merito tuo.
GN. Eamus ergo ad cenam: quid stas? PA. Hem alterum:
ex homine hunc natum dicas? TH. Ubi vis, non moror.
PA. Adibo, atque adsimulabo quasi nunc exeam.
Ituran', Thais, quopiam es? TH. Ehem, Parmeno,
bene fecisti: hodie itura. PA. Quo? TH. Quid, hunc non
vides?
PA. Video, et me taedet. Ubi vis, dona adsunt tibi
a Phaedria. THR. Quid stamus? cur non imus hinc?
PA. Quaeso hercle ut liceat, pace quod fiat tua,
dare huic quae volumus, convenire et conloqui.
THR. Perpulchra credo dona, aut nostri similia.
PA. Res indicabit. Heus, iubete istos foras

opportunity of showing her the presents that Phaedria has sent by him, and after some byeplay between him and Gnatho Thais goes off to Thraso's house, leaving directions about Chremes, whom she is expecting. Metre: iambic trimeter.

4 **Quam venuste ... adveniens**] "Beautifully put! What a beginning he has made when he comes up!" Parmeno ridicules the awkwardness in at once reminding Thais of his present.

7 **ex homine hunc natum dicas**] "Would you believe this fellow to be a human being" (and not a beast)? referring to Gnatho's characteristic suggestion of eating. This explanation of the text seems better than (dropping the?) "You would say this fellow was the other's (Thraso's) son." Dryden seems to have understood the words in the sense of Colman's translation. "He's a chip of the old block." He says, "This contains the general character of men and manners; one old man or father, one courtezan, one lover, so like another, as if the first of them had begot the rest of every sort. *Ex homine hunc natum dicas.*" Bentley's correction *abdomini* is very ingenious but without authority; "You would say this fellow was born for his belly;" cf. Cic. in *Pisonem*, 17, *Ille gurges atque helluo natus abdomini suo, non laudi et gloriae.* Parry (who adopts *abdomini*) also quotes from Plutarch περὶ κόλακος, XV. 93, Γαστὴρ ὅλον τὸ σῶμα, πανταχῇ βλέπων ὀφθαλμὸς ἕρπον τοῖς ὀδοῦσι θηρίον. *abdomini* must be scanned as a trisyllable, cf. *nemini*, *Hec.* III. 1. 1.

10 **bene fecisti**] "I am glad you have come," a common colloquial form, cf. I. 2. 106, *Hec.* III. 5. 56. Donatus supposes Thais to be complimenting Parmeno for no reason: but it is better taken as an ordinary term of courtesy, which agrees better with the character of Thais, in which the good motives (of doing justice to Pamphila) predominate; see Parry ad loc.

15 **nostri**] (Bembine MS.) sc. *doni.* Other MSS. and most editions have *nostris.*

exire, quos iussi, ocius. Procede tu huc.
Ex Aethiopia est usque haec. THR. Hic sunt tres minae.
GN. Vix. PA. Ubi tu es, Dore? accede huc. Hem eunuchum tibi (471)
quam liberali facie! quam aetate integra!
TH. Ita me di ament, honestus est. PA. Quid ais, Gnatho?
numquid habes quod contemnas? Quid tu autem, Thraso?
Tacent: satis laudant. Fac periclum in literis,
fac in palaestra, in musicis: quae liberum
scire aequom est adulescentem, sollertem dabo.
THR. Ego illum eunuchum, si opus sit, vel sobrius.
PA. Atque haec qui misit, non sibi soli postulat
te vivere, et sua causa excludi ceteros; (480)
neque pugnas narrat, neque cicatrices suas
ostentat; neque tibi obstat, quod quidam facit:
verum ubi molestum non erit, ubi tu voles,
ubi tempus tibi erit, sat habet, si tum recipitur.
THR. Apparet servom hunc esse domini pauperis
miserique. GN. Nam hercle nemo posset, sat scio,
qui haberet qui pararet alium, hunc perpeti.

18 **usque**] "all the way from Aethiopia," cf. Verg. *Aen.* VII. 289, and with other prepositions; *ad usque* (also written *adusque*), *Aen.* XI. 262: Hor. *Sat.* I. 5, 96, *via peior adusque Bari moenia piscosi*: *Aen.* XI. 317, *fines super usque sicanos.*

tres minae] an absurdly low price for a female slave, cf. *Phormio*, III. 3. 24—5, where 30 minae is the price. Thraso and Gnatho of course disparage Phaedria's present.

21 **Ita me di ament**] "Heaven love me! he's a good one." This use of *ita* in asseverations and vows [cf. Hor. *Sat.* II. 2. 124, *Et venerata Ceres, ita culmo surgeret alto, Explicuit vino contractae seria frontis:* Cic. *Cat.* IV. 6. 11, *ita mihi...liceat, liceat ut ego non atrocitate animi moveor; Phorm.* V. 3. 24] is parallel to that of οὕτω, *Od.* VIII. 465, οὕτω νυν Ζεὺς θείη οἴκαδέ τ' ἐλθεμέναι...Ar. *Nub.* 520.

23 **literis palaestra musicis**] the three elements of a liberal education among the Greeks: cf. Arist. *Pol.* VIII. 2, and Parry's note here.

24 **musicis**] "music," the more limited and less common use of Greek μουσική, which is generally used = "a liberal education" including γράμματα, cf. *Heaut.* Prol. 23.

25 **dabo**] "I'll warrant him accomplished in all that a young gentleman of good birth ought to know."

35 **qui pararet**] This second *qui* is of course the old form of abl. "the means of buying another."

PA. Tace tu: quem ego esse infra infimos omnis puto
homines: nam qui huic animum adsentari induxeris,
e flamma petere te cibum posse arbitror.
THR. Iamne imus? TH. Hos prius introducam, et quae volo
simul imperabo: post continuo exeo.
THR. Ego hinc abeo. Tu istanc opperire. PA. Haud convenit
una ire cum amica imperatorem in via.
THR. Quid tibi ego multa dicam? Domini similis es.
GN. Ha ha hae. THR. Quid rides? GN. Istud quod dixti modo:
et illud de Rhodio dictum quum in mentem venit.
Sed Thais exit. THR. Abi, praecurre ut sint domi
parata. GN. Fiat. TH. Diligenter, Pythias,
fac cures, si Chremes forte huc advenerit,
ut ores, primum ut maneat: si id non commodumst,
ut redeat: si id non poterit, ad me adducito.

37 **qui induxeris**] The subjunctive indicates the causal force of *qui*.

38 **e flamma petere cibum**] A proverb implying extreme readiness, as of people who would even steal from a funeral pyre the food placed there as an offering to the infernal gods. *Bustirape!* is a term of abuse in Plaut. *Pseud.* I. 3. 127: cf. *Rudens*, I. 2. 52; Catullus, 59; Schol. ad Arist. *Nub.* 907. Donatus takes the proverb in a more general sense of poverty that runs any risk to get food, "unde sine damno aut malo nihil potest auferri."

39 **imus?**] Shall we go? cf. IV. 7. 17. Cic. *Or.* *imusne sessum?* Verg. *Aen.* II. 322, *quam prendimus arcem?* III. 88. 367. In all these examples a question is asked as to what is to be done instantly; and the present tense shows that the action, though grammatically future, is practically all but present. In this passage Thraso probably suits the action to the word by beginning to move.

42 **una ire cum amica**] This order, followed by all editors, makes the hiatus necessary for the scansion, *ūna īrĕ cum ămī|cā īm* |. Parry avoids this by transposition, *una cum amica ire*, pleading the comparative rarity of genuine *hiatus* as opposed to *Synaloepha* or coalescing of two syllables into one, which was more congenial to Latin pronunciation. Cf. his Introduction, pp. xlix, lvii.

43 **similis**] Bentley reads *simia;* "ingeniosius quam verius," as Stallbaum justly remarks; for his only support is the use of πιθηκίζω and πιθηκισμός = "flattery" and a passage of Plaut. *Mostell.* IV. 1. 40, *vide ut fastidit Simia.*

45 **illud de Rhodio**] III. 1. 30 above.

PY. Ita faciam. TH. Quid? quid aliud volui dicere?
Ehem curate istam diligenter virginem:
domi adsitis, facite. THR. Eamus. TH. Vos me sequimini.

ACTUS III. SCENA III.

CHREMES. PYTHIAS.

CH. Profecto quanto magis magisque cogito,
nimirum dabit haec Thais mihi magnum malum:
ita me video ab ea astute labefactarier,
iam tum quum primum iussit me ad se accersier.
Roget quis, quid tibi cum ea? ne noram quidem.
Ubi veni, causam, ut ibi manerem, reperit:
ait rem divinam fecisse, et rem seriam
velle agere mecum. Iam tum erat suspicio,
dolo malo haec fieri omnia. Ipsa accumbere
mecum; mihi sese dare: sermonem quaerere.
Ubi friget, huc evasit, quam pridem pater
mi et mater mortui essent. Dico, iam diu.
Rus Sunii ecquod haberem, et quam longe a mari.

Sc. III.] Enter Chremes, much perplexed at his summons to Thais, and speculating as to what she can want with him. Donatus observes of his character, "haec persona apud Menandrum adolescentis rustici est, et inconsequens oratio est:" but there is not much attempt at working out his character. The present scene merely fills a gap and suggests the dénouement. Metre: iambic trimeter.

2 **nimirum**] Donatus' note is worth giving: "Solve *nimirum* et fac *non est mirum:* nam *ni ne* significat, et *ne non, ni* pro *ne*, Virgilius *Aen.* III. 696:" (he might add Lucr. II. 734, on which see Munro's note. The passage in Vergil is questioned, but it occurs in all MSS. and Servius ad loc. says that *ni*=*ne*). *Ne pro non Plautus nevult pro nonvult:* add to this the instances in which *non* is used instead of *ne* to convey a prohibition (Verg. *G.* I. 456; II. 315), and the chain of connection is complete.

7 **ait rem divinam fecisse**] An excuse of Thais for having kept Chremes waiting, "she had just been engaged in religious duties."

11 **Ubi friget**] sc. *sermo*, "when it flagged," cf. *Fam.* III. 8, *Refrigerato iam levissimo sermone hominum provincialium?* XI. 14, *frigeo*=I am at a standstill, out of work.

13 **Sunii**] appears to violate the usage of poets as to genitives of words

Credo ei placere hoc; sperat se a me avellere.
Postremo, ecqua inde parva periisset soror;
ecquis cum ea una; quid habuisset, quum perit;
ecquis eam posset noscere. Haec cur quaeritet?
nisi si illa forte, quae olim periit parvola
soror, hanc se intendit esse, ut est audacia.
Verum ea si vivit, annos natast sedecim:
non maior: Thais, quam ego sum, maiusculast.
Misit porro orare, ut venirem, serio.
Aut dicat quod volt, aut molesta ne siet.
Non hercle veniam tertio. Heus heus, ecquis hic?
Ego sum Chremes. PY. O capitulum lepidissimum.
CH. Dico ego mi insidias fieri? PY. Thais maxumo
te orabat opere, ut cras redires. CH. Rus eo.
PY. Fac amabo. CH. Non possum, inquam. PY. At tu apud nos hic mane,
dum redeat ipsa. CH. Nihil minus. PY. Cur, mi Chremes?
CH. Malam rem hinc ibis? PY. Si istuc ita certumst tibi,
amabo, ut illuc transeas ubi illast. CH. Eo.
PY. Abi, Dorias, cito hunc deduce ad militem.

in *-ius*, *-ium* (*And.* I. I. 132 note). Lachmann however (*ad Lucr.* V. 1006) defends this and *Palladii* Verg. *Aen.* IX. 151 (a v. regarded by some as spurious): Latin poets, he says, did not observe the contracted usage in Greek words, considering the first *i* to be Greek.

16 **quid habuisset**] i.e. what *crepundia* or trinkets by which children who had been exposed were to be recognized, cf. IV. 6. 15, and Parry's note ad loc.

19 **intendit**] "maintains," Greek *διισχυρίζεται*. Both words give the notion of maintaining a point earnestly and with effort: so *intendere*, *intentio* are common legal terms.

26 **Dico**, &c.] "am I right in saying there's a trap laid for me?"

28 **amabo**] cf. supra I. 2. 50 note.

ACTUS III. SCENA IV.

ANTIPHO.

AN. Heri aliquot adulescentuli coiimus in Piraeo,
in hunc diem ut de symbolis essemus. Chaeream ei rei
praefecimus: dati anuli: locus, tempus constitutumst.
Praeteriit tempus; quo in loco dictumst, parati nihil est.
Homo ipse nusquamst: neque scio quid dicam, aut quid coniectem.
Nunc mi hoc negoti ceteri dedere, ut illum quaeram.
Idque adeo visam, si domist. Quisnam hinc a Thaide exit?
Is est, an non est? Ipsus est. Quid hoc hominis? Quid hoc ornatist?
Quid illud malist? Nequeo satis mirari neque coniicere.
Nisi quicquid est, procul hinc lubet prius quid sit sciscitari.

ACTUS III. SCENA V.

CHAEREA. ANTIPHO.

CH. Numquis hic est? Nemo est. Numquis hinc me sequitur? Nemo homost.

Act III. Sc. IV. V.] Antipho, one of Chaerea's friends who have been waiting to dine with him at the Piraeus, comes to look for him, and sees a strange figure coming out of Thais' house.

1 **Piraeo**] Cic. *Att.* VII. 3.

2 **de symbolis essemus**] a literal translation of Greek *δειπνεῖν ἀπὸ συμβόλων*, "to club together for a dinner;" cf. *And.* I. I. 61.

3 **praefecimus**] i.e. "appointed him to manage it," not as Donatus, *συμποσίαρχον fecimus*, appointed him *magister bibendi:* for that would be done at the feast by dice, according to the familiar allusion of Horace, *Quem Venus arbitrum Dicet bibendi.*

dati anuli] "We pledged ourselves." The interchange of rings was a common formula in agreements of any kind: Lindenbrogius quotes Pliny, XXXIII. I, *ad sponsiones etiamnunc anulo prosiliente:* and the Athenian custom of the two parties to a suit laying down their rings. Dem. *adv. Pantaen.* p. 978, *προκαλοῦμαί σε ταυτί· δέχομαι· φέρε τὸν δακτύλιον· λαβέ· τίς δ' ἐγγυητής; οὑτοσί.*

Sc. V.] Chaerea comes out of Thais' house rejoicing in the success

Iamne erumpere hoc licet mihi gaudium? Pro Iuppiter!
Nunc est profecto, interfici quum perpeti me possum,
ne hoc gaudium contaminet vita aegritudine aliqua.
Sed neminemne curiosum intervenire nunc mihi,
qui me sequatur quoquo eam, rogitando obtundat, enicet,
quid gestiam, aut quid laetus sim, pro pergam, unde emergam, ubi siem
vestitum hunc nactus, quid mihi quaeram, sanus sim anne insaniam?
AN. Adibo, atque ab eo gratiam hanc, quam video velle, inibo.
Chaerea, quid est quod sic gestis? Quid sibi hic vestitus quaerit?
Quid est, quod laetus sis? quid tibi vis? Satine sanu's? Quid me
adspectas? Quid taces? CH. O festus dies hominis! amice, salve:

of his scheme. Antipho accosts him, and extracts a full account of the adventure.

Metre: 1, 2, troch. tetram. catal.: 10, 11, troch. tetram.: 3, 4, 9, 12, 13, 44—66, iamb. tetram. catal.: 5—8, 14—43, iamb. tetram.

1 **Nemo homo**] This adjectival use of *nemo* occurs again *Ad.* II. 3. 6; *Phorm.* IV. 2. 1; in Plautus; and two or three passages in Cicero.

2 **erumpere**] "to give vent to." The *active* use is less common but quite classical; cf. Lucr. I. 724, *eruptos ignes:* V. 598, *erumpere lumen:* Verg. *G.* IV. 368, *unde altus primum se erumpit Enipeus.*

3, 4. For the sentiment of these two vv. cf. *And.* V. 5. 4.

5 **neminemne intervenire?**] For the construction see *And.* I. 5. 10 note. Chaerea is so full of the success of his scheme, that he longs for some one, were it the greatest 'bore' he knows, to come up and ask him, that he may have it out.

9 **gratiam inibo**] Parry translates, "Will do him this favour:" but the phrase more strictly means "to get into the good graces of a person," "to earn his favour." For example, when *A* is said *inire gratiam* with *B*, the *gratia* is conceived not as proceeding from *A* to *B*, but as sought by *A* in *B*. "I'll get up to him, and get out of him what I see he wants to let out," may perhaps express the play on *adibo, inibo.*

12 **O festus dies hominis!**] The reading of all the old copies and Donatus, who explains it *homo festi diei.* From Plaut. *Cas.* I. 1. 49, *Sine, amabo, ted amari, meus festus dies,* we may perhaps gather that *festus dies* was a colloquial form of address to any one who was particularly welcome, "a sight for sore eyes:" and this seems the only way to extract sense from the ex-

nemost hominum, quem ego nunc magis cuperem videre, quam te.
AN. Narra istuc quaeso quid sit. CH. Immo ego te obsecro hercle ut audias.
Nostine hanc, quam amat frater? AN. Novi; nempe, opinor, Thaidem.
CH. Istam ipsam. AN. Sic commemineram. CH. Quaedam hodie est ei dono data
virgo: quid ego eius tibi nunc faciem praedicem aut laudem, Antipho:
quum ipsum me noris quam elegans formarum spectator siem?
In hac commotus sum. AN. Ain' tu? CH. Primam dices, scio, si videris.
Quid multa verba? amare coepi. Forte fortuna domi
erat quidam eunuchus, quem mercatus frater fuerat Thaidi:
neque is deductus etiam tum ad eam. Summonuit me Parmeno
ibi servus, quod ego arripui. AN. Quid id est? CH. Tacitus citius audies:

pression as it stands. Bentley proposed *O festus dies! O meus amicus, salve:* Weisse's Tauchnitz text reads *O festus dies, O mi amice, salve.* Parry's suggestion *O festi dies ominis* (written *hominis*, as *olim*, *holim*, *arundo*, *harundo* in MSS.) is happy: but unfortunately without authority.

O festus dies] This "use of Nominative for Vocative case" is paralleled by such examples as *Vos, o Pompilius sanguis*, Hor. *A. P.* 292. *Vacuas adhibe mihi maximus, aures*, Lucr. I. 45. The so-called 'Vocative' case is indeed little more than a shorter form of the Nominative, due to a change of pronunciation in the latter when used *rapidly* in addressing others. In Latin it only exists as a distinct form in 2nd declension words in *-us:* in Greek the nominative is used for it wherever its occurrence would naturally be rare, e. g. ὦ ποῦς.

18 **elegans**] "of nice taste," "critical," cf. III. I. 18.

19 **In hac commotus sum**] "I was much struck with her," so *suspirare, insanire, ardere, uri,* in *puella*. The object of the feeling is regarded as the spot at or upon which it is exercised: so often in c. abl. = "in the case of;" *In eo potissimum populus abutitur libertate, per quem consecutus est.* Cf. *Aen.* II. 541, *At non ille, satum quo te mentiris, Achilles Talis in hoste fuit Priamo:* Tib. III. 6. 19, *nec torvus Liber in illis.*

ut vestem cum eo mutem, et pro illo iubeam me illoc deducier.
AN. Pro eunuchon'? CH. Sic est. AN. Quid ex ea re tandem ut caperes commodi?
CH. Rogas? viderem, audirem, essem una quacum cupiebam, Antipho.
Num parva causa, aut parva ratiost? Traditus sum mulieri.
Illa illico ubi me accepit, laeta vero ad se abducit domum:
commendat virginem. AN. Cui? tibine? CH. Mihi. AN. Satis tuto tamen.
CH. Edicit, ne vir quisquam ad eam adeat: et mihi, ne abscedam, imperat:
in interiore parte ut maneam solus cum sola. Adnuo
terram intuens modeste. AN. Miser. CH. Ego, inquit, ad cenam hinc eo:
abducit secum ancillas: paucae, quae circum illam essent, manent
noviciae puellae. Continuo haec adornant ut lavet.
Adhortor properent. Dum apparatur, virgo in conclavi sedet
suspectans tabulam quandam pictam; ibi inerat pictura haec, Iovem
quo pacto Danaae misisse aiunt quondam in gremium imbrem aureum.
Egomet quoque id spectare coepi: et quia consimilem luserat
iam olim ille ludum, inpendio magis animus gaudebat mihi;
deum sese in hominem convertisse, atque in alienas tegulas

34 **haec**] nom. fem. plur.; cf. *Phorm.* V. 8. 23, *haec itiones* (Donatus): *Heaut.* IV. 7. 10, *haec minae.* Plautus has *haec commoditates* (*Aul.* III. 5. 59): and the Palatine MS. of Vergil reads in *Aen.* VI. 852, *haec tibi erunt artes:* in Cat. 64. 320 the MSS. have *Haec* (*Parcae*) *tum clarisona pellentes vellera voce;* cf. Lucr. III. 601, VI. 456. *Hae* does not occur in Lucretius, and in his time *haec* must have been the usual form, and is sometimes preserved in the best MSS. of Cicero, Vergil, Livy and others.

40 **in hominem**] Into a shower of gold, according to the well-known story; whence Bentley reads *in pretium;* cf. Hor. *Od.* III. 16. 8, *converso in pretium deo.* But Terence does not want to show, as Horace, that no road is impassable to gold.

venisse clanculum per impluvium, fucum factum mulieri.
At quem deum? qui templa caeli summa sonitu concutit.
Ego homuncio hoc non facerem? Ego illud vero ita fecerim ac lubens.
Dum haec mecum reputo, adcersitur lavatum interea virgo:
iit, lavit, rediit; deinde eam in lectum illae conlocarunt.
Sto exspectans, si quid mi imperent. Venit una, heus tu, inquit, Dore,
cape hoc flabellum, et ventulum huic sic facito, dum lavamus:
ubi nos laverimus, si voles, lavato. Accipio tristis.
AN. Tum equidem istuc os tuum inpudens videre nimium vellem,
qui esset status, flabellum sic tenere te asinum tantum.
CH. Vix elocutast hoc, foras simul omnes proruunt se;
abeunt lavatum, perstrepunt, ita ut fit, domini ubi absunt.
Interea somnus virginem obprimit. Ego limis specto
sic per flabellum clanculum: simul alia circumspecto
satine explorata sint. Video esse. Pessulum ostio obdo.
AN. Quid tum? CH. Quid, quid tum? Fatue. AN. Fateor. CH. An ego occasionem

The text is certainly puzzling, but confirmed by all MSS. Donatus suggests *in hominem*, "id est in hominis audaciam atque flagitia," "into human nature." But more probably it is a slip of the writer, as he thinks of many similar stories of gods becoming men for a like object.

41 **per impluvium**] "through the skylight," altered by Bentley to *per pluvium*, i. e. *imbrem aureum*: see Parry's note. The criticism, "if Jupiter had descended into the impluvium, he would have been almost as far from Danae's room as if he had been in the street," is curiously hypercritical, and apparently assumes that the *turris aenea* in which Acrisius shut her, was built after the model of a house such as a Dictionary of Antiquities supplies.

42 **qui concutit**] A quotation from Ennius, who imitated Homer's *μέγαν ἐλέλιξεν Ὄλυμπον*. The *sound* of the thunder (*sonitus*) is confounded with the thunderclap itself; cf. Lucr. II. 1100.

53 **limis**] sc. *oculis*, "askance," Greek λοξὸν βλέπειν, cf. Plautus *M. G.* IV. 6. 2 (Lindem.). *Limus* (orig. *limus cinctus*) "a waistband" occurs Verg. *Aen.* XII. 120, on which Servius *limum obliquum dicimus. Unde et Terentius oculis limis*, i. e. *obliquis*.

mi ostentam, tantam, tam brevem, tam optatam, tam insperatam
amitterem? Tum pol ego is essem vero, qui adsimulabar.
AN. Sane hercle ut dicis. Sed interim de symbolis quid actumst?
CH. Paratumst. AN. Frugi es: ubi? domin'? CH. Immo apud libertum Discum.
AN. Perlongest. CH. Sed tanto ocius properemus. AN. Muta vestem.
CH. Ubi mutem? Perii: nam domo exulo nunc: metuo fratrem,
ne intus sit: porro autem, pater ne rure redierit iam.
AN. Eamus ad me, ibi proxumumst ubi mutes. CH. Recte dicis.
Eamus: et de istac simul quo pacto porro possim
potiri consilium volo capere una tecum. AN. Fiat.

ACTUS IV. SCENA I.

DORIAS.

Ita me di ament, quantum ego illum vidi, non nihil timeo misera,
ne quam ille hodie insanus turbam faciat, aut vim Thaidi.

Instead of this scene, Fontaine in his "Eunuch" substitutes one between Chaerea and Pamphila. Ch. professes honourable love, leaves her in the house of Thais, and at last obtains his father's consent to marry her. Fontaine no doubt considered the plot of the Eunuch unsuitable to modern ideas, and naturally enough. But to do Terence justice, he treats the subject with as much delicacy and modesty as it admits.

Act IV. Sc. I.] Dorias, who had taken Chremes to Thraso's house, returns with her mistress' jewelry, Chremes' arrival having roused Thraso's jealousy and produced a quarrel between him and Thais.

Metre: 1—4, troch. tetram.: 2, 7, 9—14, troch. tetram. catal.: 3, 8, iamb. tetram.

1 **Ita me di ament**] see above, III. 2. 21 note.

Nam postquam iste advenit Chremes adulescens, frater virginis,
militem rogat ut illum admitti iubeat: ille continuo irasci,
neque negare audere: Thais porro instare, ut hominem invitet.
Id faciebat retinendi illius causa: quia illa quae cupiebat
de sorore eius indicare, ad eam rem tempus non erat.
Invitat tristis: mansit. Ibi illa cum illo sermonem occipit.
Miles vero, sibi putans adductum ante oculos aemulum,
voluit facere contra huic aegre: heus, inquit, puere, Pamphilam
adcerse, ut delectet hic nos. Illa exclamat, minime gentium:
in convivium illam? Miles tendere: inde ad iurgium.
Interea aurum sibi clam mulier demit, dat mihi ut auferam:
hoc est signi: ubi primum poterit, se illinc subducet scio.

11 **minime gentium**] "not for the world." The construction falls under the head of Partitive Genitive, like *ubi gentium?* *ποῦ γῆς*; This verse is 'hypermetric,' the last syllable of *gentium* being elided before *in* of v. 12. Terence uses this licence *And.* IV. 1. 8: *Phormio*, II. 1. 63: *Ad.* II. 2. 9, III. 3. 21. It only occurs once in Lucretius (v. 849, where see Munro's note), but is more common in Vergil, e.g. *G.* II. 69, *Inseritur vero et fetu nucis arbutus horrida Et spumas miscent:* and frequently *que* is thus *ὑπὲρ μέτρον*, *Aen.* I. 332, IV. 558, &c. Catullus also uses it, *Nullum amans vere sed identidem omnium Ilia rumpens* (Sapphic). The licence is unknown to Homer and but rare (except in anapaestic metre) with the great dramatists. Those who introduced it into the metres must have done so under the mistaken view that the lines formed one continuous metrical system, as in anapaestic metres; for we find the invariable conditions of its occurrence are (1) that the hypermetric syllable is one that *may* be elided; (2) that the first syllable of the next line begins with a vowel or aspirate: cf. Lachmann's note on Lucr. II. 118.

13 **aurum**] her jewels; cf. *Heaut.* II. 3. 47.

ACTUS IV. SCENA II.

PHAEDRIA.

Dum rus eo, coepi egomet mecum inter vias,
ita ut fit, ubi quid in animo est molestiae,
aliam rem ex alia cogitare, et ea omnia in
peiorem partem. Quid opust verbis? Dum haec puto,
praeterii inprudens villam. Longe iam abieram,
quum sensi: redeo rursum, male vero me habens!
Ubi ad ipsum veni diverticulum, constiti:
occepi mecum cogitare, Hem, biduum hic
manendumst soli sine illa? Quid tum postea?
Nihil est. Quid? nihil? Si non tangendi copia est,
eho ne videndi quidem erit? Si illud non licet,
saltem hoc licebit. Certe extrema linea

Sc. II.] Phaedria returns, tired of his absence, and unable to live without at least seeing Thais.

Metre: iambic trimeter.

1 **Dum eo**] For the familiar usage of *dum* with present tense in clauses referring to *past* time, see Madvig, § 336, obs. 2.

inter vias] of time, and exactly =*dum eo:* cf. German "unterwegs." Inter *viam* (Cic. *Att.* IV. 3) is the more natural expression: Stallb. quotes Plaut. *Aul.* II. 8. 9, *Egomet mecum inter vias cogitare accepi:* and Lexx. *Poen.* V. 3. 43.

4 **puto**] which usually means to think, hold an opinion (often with the collateral notion of a wrong opinion), is sometimes used like *reputo* or *considero*=to think over: Plautus, *Cas.* III. 2. 25, *cum eam mecum rationem puto;* cf. Verg. *Aen.* VI. 332, *Multa putans.*

6 **male me habens**] cf. *And.* II. 3. 4 and note.

7 **diverticulum**] 'the turning to my house' must not (as Parry, following Stallbaum, shows) be confounded with *deverticulum*=*diversorium*, καταγωγεῖον, an "inn" or house by the way-side. There must have been a tendency to confound the two words in common conversation and in MSS., and the difference may not have been strictly observed; but it should not be forgotten that in *diverticulum* we have *dis-* or *di-* in the sense of separation from; in *deverticulum* the force of *de* in reference to the "terminus ad quem" of the motion indicated, which is found in *de*ducere *de*fero, &c. Vergil, *Aen.* IX. 379, uses *divortia*=cross-roads, where roads diverge from each other.

12 **extrema linea amare**] "To love at a distance is something," i.e. only to see, if not to speak to, the beloved object. *Linea* is used= boundary, limit, end (*mors ultima linea rerum est*, Hor. *Epp.* I. 16. 79; *peccare est tanquam transire lineas*,

amare, haud nihil est: villam praetereo sciens.
Sed quid hoc, quod timida subito egreditur Pythias?

ACTUS IV. SCENA III.

PYTHIAS. DORIAS. PHAEDRIA.

Ubi ego illum scelerosum misera atque inpium inveniam? aut ubi quaeram?
Hocine tam audax facinus facere esse ausum? PH. Perii? hoc quid sit, vereor.
PY. Quin etiam insuper scelus, postquam ludificatust virginem,
vestem omnem miserae discidit, tum ipsam capillo conscidit.
PH. Hem. PY. Qui nunc si detur mihi;
ut ego unguibus facile illi in oculos involem venefico?

Cicero), "and so *extrema linea* = "at the furthest limit," "a long way off." The reference to a *linea*, stretched across the racecourse, and which could not be passed till the signal was given, seems doubtful; for such a barrier would naturally be at the beginning of the course immediately in front of the racers (as the rope holding back the horses at the modern Carnival, or the *carceres* so often alluded to in connexion with chariot races), and *extrema linea* would point to the further end of the course. But however this may be, the expression is intelligible enough without any such special reference. Donatus and the other old commentators imagine five *lineae* or stages of love, of which the first (*visio*) is the *extrema linea* of the text.

Sc. III.] Pythias and Dorias rush on to the stage, hoping to catch the pseudo-eunuch who has done such mischief. Pythias tells the story to Phaedria, who goes to see what has become of Dorus.

Metre: 1, 2, troch. tetram.: 3, 7, 12, 13, troch. tetram. catal.: 4, 6, 8, 9, 11, 14, 15, 17, 25, iamb. tetram.: 16, iamb. trim.: 5, 10, iamb. dimeter.

2 **Hocine...esse ausum**] see note to *And.* I. 5. 10.

4 **ipsam capillo conscidit**] "Tore her hair." The ablative *capillo* defines more particularly the part *at* or *on* which, and so *in respect of* which, the action described by *conscidit* took place. Whether we call it ablative "of respect," or of "part affected," it is an adverbial use of the ablative case corresponding to the common adverbial use of the accusative (*scissa comam*), and often nearly identical with it in meaning. Here *ipsam capillum conscidit* might as naturally have been written; and these two adverbial usages of accus. and abl. "of respect" were doubtless but little discriminated. Parry prefers to explain the construction as "an enallage for *ipsi capillum discidit*."

PH. Nescio quid profecto absente nobis turbatumst domi.
Adibo. Quid istuc? quid festinas? aut quem quaeris, Pythias?
PY. Ehem Phaedria, ego quem quaeram? In' hinc quo dignu's cum donis tuis
tam lepidis? PH. Quid istuc est rei?
PY. Rogasne? Eunuchum quem dedisti nobis, quas turbas dedit?
Virginem, quam herae dono dederat miles, vitiavit. PH. Quid ais?
PY. Perii. PH. Temulenta es. PY. Utinam sic sint, qui mihi male volunt.

7 **absente nobis**] "Aut subdistinguendum est, et subaudiendum *me;* aut ἀρχαισμὸς figura est, *absente nobis* pro *nobis absentibus.*" Donatus. On the former view *nobis* is "dativus ethicus" with *turbatumst; absente* (*me*), abl. absol.: "We have had some disturbance at home in my absence." For support of the latter Donatus quotes from Pomponius and Varro *praesente* with plural subst.; but Varro's *id praesente legatis omnibus*, *exercitu*, is not conclusive from the proximity of *exercitu:* and a passage from Plautus, *Amphit.* II. 2. 204, *nobis praesente*, is not considered genuine by Weise. Parry quotes Cat. 105. 5, "*Restituis cupido atque insperante ipsa refers te Nobis;*" and this and our text might be sufficiently explained as a "constructio κατὰ σύνεσιν," since *nobis* really = *me.* There remain, however, Attius *praesente his* and Pomponius *praesente testibus*, and from XII. Tables *praesente ambobus*, to include which we might possibly conceive a colloquial usage of the ablatives *praesente absente* as mere adverbs = "in the presence of," "away from," rejected by the greater precision of classical Latin to avoid grammatical confusion.

9 **In'?**] = *isne*, cf. *viden'? ain'?* So Bentley from Bembine and Vatican MSS.: Zeune *i hinc:* Stallbaum *abi hinc.*

11 **Eunuchum quem dedisti**] cf. *And.* prol. 3, note.

12] As the text stands *virg'nem* is pronounced dissyllable, *quăm hĕrae* anapaest. This hiatus is doubtless rare: it does not occur in Vergil, but Lucretius employs it in one or two passages; and Gossrau in his Excursus de Hexametro Virgilii quotes Lucan, I. 231, *Vicinumque minax invadit Ariminum. Ignes...*

Lachmann on Lucr. VI. 106 (*quae memorare queam inter se sing'lariter aptam*) wishes to transpose our passage thus, *Virginem herae quam*—a suggestion adopted by Parry. L. objects to the introduction of an apostrophe in the middle of words and between two consonants as "barbarus scribendi mos ab Anglis ante annos plus CC inventus," and "contractio Latinis auribus intolerabilis." But a licence so congenial to the tendency of all languages to "phonetic decay," recognized moreover and stereotyped in such Latin forms as *vinclum*, *circlus*, *hercle*, need scarcely alarm us into forced alteration, especially in the language of comedy, representing the careless pronunciation of everyday life. In this passage of Lucretius Munro retains the contracted *sing'lariter.*

Do. Au obsecro, mea Pythias, quod istuc nam monstrum fuit?
Ph. Insanis: qui istuc facere eunuchus potuit? Py. Ego illum nescio
qui fuerit; hoc quod fecit, res ipsa indicat:
virgo ipsa lacrumat, neque quum rogites, quid sit audet dicere.
Ille autem bonus vir nusquam apparet. Etiam hoc misera suspicor,
aliquid domo abeuntem abstulisse. Ph. Nequeo mirari satis,
quo ille abire ignavos possit longius: nisi si domum (661)
forte ad nos rediit. Py. Vise amabo, num sit. Ph. Iam faxo scies.
Do. Perii, obsecro tam infandum facinus, mea tu, ne audivi quidem.
Py. At pol ego amatores mulierum esse audieram eos maxumos,
sed nihil potesse: verum miserae non in mentem venerat:
nam illum aliquo conclusissem, neque illi commisissem virginem.

ACTUS IV. SCENA IV.

Phaedria. Dorus. Pythias. Dorias.

Ph. Exi foras, sceleste: at etiam restitas,
fugitive? Prodi, male conciliate. Dor. Obsecro! Ph. Oh,

17 **quum rogites**] "any time you ask her," ὅταν ἔρῃ: cf. Munro on Lucr. II. 41: and infra, V. 1. 12.

24 **potesse**] the old form (*=potis esse*, as *possum=potis sum*), common in Plautus and Lucretius (e.g. I. 665, II. 225).

Sc. IV.] Phaedria comes back with Dorus, whom of course Pythias cannot identify. By cross-questioning Dorus, he finds out the whole story of Chaerea's misdemeanour: but makes him deny it all, so as to leave Pythias and Dorias on a false scent. Metre: 1—35, iambic trimeter; 36—59, trochaic tetrameter catalectic.

1 **etiam**] "still;" see note to *And.* I. 1. 89.

2 **male conciliate**] "you bad bargain." *Conciliare*= "to buy" (i.e. to "win over," and so "procure"); cf. Plaut. *Pseud.* I. 2. 1, *ignavi, male habiti, et male conciliati. Male*

illuc vide, os ut sibi distorsit carnufex.
Quid huc tibi reditiost? quid vestis mutatio?
Quid narras? Paulum si cessassem, Pythias,
domi non offendissem, ita iam ornarat fugam.
Py. Habesne hominem, amabo? Ph. Quidni habeam? Py. Factum bene.
Do. Istuc pol vero bene. Py. Ubi est? Ph. Rogitas? Non vides?
Py. Videam? obsecro, quem? Ph. Hunc scilicet. Py. Quis hic est homo?
Ph. Qui ad vos deductus hodiest. Py. Hunc oculis suis
nostrarum numquam quisquam vidit, Phaedria.
Ph. Non vidit? Py. An tu hunc credidisti esse, obsecro,
ad nos deductum? Ph. Namque alium habui neminem. Py. Au,
nec comparandus hic quidem ad illumst. Ille erat
honesta facie et liberali. Ph. Ita visus est
dudum, quia varia veste exornatus fuit:
nunc eo videtur foedus, quia illam non habet.
Py. Tace obsecro: quasi vero paulum intersiet.
Ad nos deductus hodie est adulescentulus,
quem tu videre vero velles, Phaedria.
Hic est vietus, vetus, veternosus, senex,

= badly, and so dearly bought; cf. Cic. *Att.* II. 4, *mihi placet ea, quae male empta sunt, reddi:* and for the opposite phrase, Cic. *Att.* XII. 23, *bene emitur quod necesse est*, i.e. is cheaply bought. Cf. also the French expressions "bon marché," "mal marché."

4] "What's the meaning of your return here?"

8 **Istuc pol vero bene**] "Aye, marry, very well" (Colman). Dorias ironically echoes Phaedria's *factum bene.*

11 **quisquam**] cf. II. 3. 83.

14 **comparandus ad illum**] cf. II. 3. 70. This not very common use of *ad* in comparison (cf. supra, II. 3. 69: Cic. *Tusc.* I. 17, *Terram...ad universi caeli complexum quasi puncti instar*) arises from its use to imply juxtaposition, *ad limina*, &c., and is analogous to the use of παρὰ = in comparison with, i.e. "side by side with."

16 **dudum**] "but now," see note to III. 1. 58.

21 **vietus**] "a shrivelled up, drowsy old fellow, with a weasel's complexion." Donatus explains it as = "mollis, flaccidus, flexibilis; unde et *vimina*, et *vites*, et *vimenta*:"

colore mustelino. PH. Hem, quae haec est fabula?
Eo rediges me, ut, quid egerim, egomet nesciam.
Eho tu, emin' ego te? DOR. Emisti. PY. Iube mi denuo
respondeat. PH. Roga. PY. Venisti hodie ad nos? Negat.
At ille alter venit annos natus sedecim:
quem secum adduxit Parmeno. PH. Agedum hoc mi expedi
primum: istam quam habes, unde habes vestem? Taces?
Monstrum hominis, non dicturu's? DOR. Venit Chaerea.
PH. Fraterne? DOR. Ita. PH. Quando? DOR. Hodie. PH. Quam dudum? DOR. Modo.
PH. Quicum? DOR. Cum Parmenone. PH. Norasne eum prius?
DOR. Non; nec, quis esset, unquam audieram dicier.
PH. Unde igitur fratrem meum esse scibas? DOR. Parmeno
dicebat eum esse. Is mihi hanc dedit. PH. Occidi.
DOR. Meam ipse induit: post una ambo abierunt foras.
PY. Iam satis credis sobriam esse me, et nil mentitam tibi?
Iam satis certumst virginem vitiatam esse? PH. Age nunc, belua,
credis huic quod dicat? PY. Quid isti credam? Res ipsa indicat.
PH. Concede istuc paululum. Audin'? Etiam nunc paulum: sat est.
Dicdum hoc rursum, Chaerea tuam vestem detraxit tibi?

and he quotes Lucretius, *vietam vestem* (III. 385), of the spider's "flimsy web," i. e. "putri mollitia praeditam." A "thin" dried-up look is probably implied.

22 **colore mustelino**] Menander αὐτὸς ἐστὶ γαλεώτης γέρων, which, Donatus argues, must have been misunderstood by Terence, who should have translated γαλεώτης by *stellio*, "a lizard." MSS. unanimously give *mustelino*. Bentley alters to *stelionino*.

23 **egerim**] MSS. Bentley *emerim* from the supposed imitation by Cicero (*Att.* I. 19. 4), *ille alter ita nihil est, ut plane quid emerit, nesciat.* For the sense, *egerim* is preferable. "You will actually make me forget what I have done," i.e. about sending this eunuch.

27 **Agedum**] cf. *dicdum*, inf. v. 40. *adesdum*, *And.* I. 1. 2.

Dor. Factum. Ph. Et eam est indutus? Dor. Factum. Ph. Et pro te huc deductust? Dor. Ita.
Ph. Iuppiter magne, o scelestum atque audacem hominem. Py. Vae mihi:
etiam nunc credis indignis nos esse inrisas modis?
Ph. Mirum ni tu credas, quod iste dicat. Quid agam nescio.
Heus negato rursus. Possumne ego hodie ex te exsculpere
verum? Vidistine fratrem Chaeream? Dor. Non. Ph. Non potest
sine malo fateri, video: sequere hac: modo ait, modo negat.
Ora me. Dor. Obsecro te vero, Phaedria. Ph. I intro nunc ïam!
Dor. Oi ei. Ph. Alio pacto honeste quomodo hinc abeam nescio;
actumst siquidem. Tu me hic etiam, nebulo, ludificabere?
Py. Parmenonis tam scio esse hanc technam, quam me vivere.
Do. Sic est. Py. Inveniam pol hodie, parem ubi referam gratiam.
Sed nunc quid faciendum censes, Dorias? Do. De istac rogas
virgine? Py. Ita, utrum taceamne an praedicem? Do. Pol, si sapis,

45 **Heus negato rursus**] "Mind you say no this time:" an aside to Dorus.

54 **utrum taceamne an**] The apparent redundancy of interrogatives *utrum ne* is not sufficiently explained by reference to the form *utrumne*, in which the interrogative particle *ne* is added to *utrum*, as to other interrogative words (e.g. *quone?* Hor. *S.* II. 3. 295, *uterne?* II. 2. 107, *quantane?* II. 3. 317). Parry's explanation that "*utrum* is here used as a pronoun followed by a disjunctive question," indicates the truth; the fact being that we have here the origin of the familiar use of *utrum* as an interrogative adverb. *Utrum faciam? taceamne, an praedicem?* is the full construction; this in ordinary usage becomes compressed, first by omission of *faciam* (as in the passage before us), secondly, (the original construction of *utrum* being then forgotten) by regarding *utrum ne* as *two* interrogative adverbs one of which is superfluous, and making *utrum an* the ordinary form of a disjunctive interrogation. The form *utrumne* must have come into use *after* this recognition of *utrum* as an adverb,

quod scis, nescis, neque de eunucho, neque de vitio virginis.
Hac re et te omni turba evolves, et illi gratum feceris.
Id modo dic, abisse Dorum. PY. Ita faciam. DO. Sed videon' Chremen?
Thais iam aderit. PY. Quid ita? DO. Quia, quum inde abeo, iam tum inceperat
turba inter eos. PY. Tu aufer aurum hoc: ego scibo ex hoc, quid siet.

ACTUS IV. SCENA V.

CHREMES. PYTHIAS.

CH. Attat data hercle verba mihi sunt: vicit vinum quod bibi.
Ac dum accubabam, quam videbar mihi esse pulchre sobrius!
Postquam surrexi, neque pes neque mens satis suum officium facit.
PY. Chreme. CH. Quis est? Ehem Pythias: vah, quanto nunc formosior
videre mihi, quam dudum! PY. Certe tu quidem pol multo hilarior.
CH. Verbum hercle hoc verum erit, Sine Cerere et Libero friget Venus.

and cannot therefore be referred to in explanation of the idiom before us. A majority of passages which illustrate the use of *utrum* followed by *ne—an* are from Plautus and Terence, which seem to bear out the view that this is the earliest idiom; and Greek *πότερον* is in many ways analogous.

Sc. V.] Enter Chremes, somewhat the worse for his convivial party, and tells them that Thais is coming. Metre: iambic trimeter.

1 **data verba**] cf. *And.* I. 3. 6; *Eun.* Prol. 24. "Oh dear, I *have* been taken in: the wine I drank has been too much for me. Yet while I was at supper, how beautifully sober I thought I was."

5 **dudum**] cf. III. 1. 58, note.

Sed Thais multo [me] antevenit? Py. Anne abiit iam a milite?
Ch. Iamdudum: aetatem. Lites factae sunt inter eos maxumae.
Py. Nihil dixit, ut sequerere sese? Ch. Nihil, nisi abiens mi innuit.
Py. Eho, nonne id sat erat? Ch. At nescibam id dicere illam, nisi quia
correxit miles, quod intellexi minus: nam me extrusit foras.
Sed eccam ipsam: miror ubi ego huic antevorterim.

ACTUS IV. SCENA VI.

Thais. Chremes. Pythias.

Th. Credo equidem illum iam adfuturum esse, ut illam a me eripiat; sine veniat.
Atqui si illam digito attigerit uno, oculi illico effodientur.
Usque adeo ego illius ferre possum ineptiam et magnifica verba,
verba dum sint: verum enim si ad rem conferentur, vapulabit.
Ch. Thais, ego iam dudum hic adsum. Th. O mi Chremes, te ipsum expectabam.
Scin' tu, turbam hanc propter te esse factam? et adeo ad te adtinere hanc

8 **Iamdudum**] here in its ordinary sense of "long ago," not as III. I. 58.

aetatem] a conversational idiom, similar to our "an age," common in Plaut. and Ter. (cf. *Hec.* V. I. 19); cf. Lucr. VI. 236, *quod solis vapor aetatem non posse videtur.*

Sc. VI.] Thais returns from Thraso's house expecting him to come and carry off Pamphila by force; and telling Chremes that Pamphila is his sister, asks him to help her to resist Thraso. He is sorely tempted to run away, but agrees to stay.

Metre: 1—8, 10, trochaic tetrameter: 11, 13, 14, 17—32, trochaic tetram. catalectic: 9, troch. dimeter catalectic: 12, iamb. tetram.: 13, 16, iamb. tetram. catal.

omnem rem? CH. Ad me? qui quaeso istuc? TH. Quia, dum tibi sororem studeo
reddere ac restituere, haec atque huiusmodi sum multa passa.
CH. Ubi east? TH. Domi apud me. CH. Hem. TH. Quid est?
Educta ita, uti teque illaque dignumst. CH. Quid ais? TH. Id quod res est.
Hanc tibi dono do, neque repeto pro illa quicquam abs te preti.
CH. Et habetur et referetur, Thais, ita uti merita es, gratia.
TH. At enim cave, ne prius, quam hanc a me accipias, amittas, Chreme:
nam haec east, quam miles a me vi nunc ereptum venit
Abi tu, cistellam, Pythias, domo effer cum monumentis.
CH. Viden' tu illum, Thais? PY. Ubi sitast? TH. In risco. Odiosa, cessas?
CH. Militem secum ad te quantas copias adducere?
Attat. TH. Num formidulosus obsecro es, mi homo? CH. Apage sis.
Egon' formidulosus? Nemost hominum, qui vivat, minus.
TH. Atque ita opust. CH. Ah metuo, qualem tu me esse hominem existumes.
TH. Immo hoc cogitato: quicum res tibi est, peregrinus est:
minus potens, quam tu, minus notus, minus amicorum hic habens.
CH. Scio istuc. Sed, tu quod cavere possis, stultum admitterest.

15 **cistellam**] a small casket or trinket box. The "Cistellaria" of Plautus derives its name from, the "Rudens" turns upon the discovery of, a similar casket. *monumenta* need not be only "trinkets," which were often placed on children when they were exposed (*crepundia*), but any token that might lead to recognition, dress or ornaments (*signa* below, v. 29). Pamphila, indeed, had not been exposed as an infant, but kidnapped by robbers.

16] Chremes becomes very nervous at the approach of Thraso. Pythias puts in a blundering question about the *cistella*.

21 **peregrinus**] As a foreigner, Thraso will be at disadvantage if they go to law.

Malo ego nos prospicere, quam hunc ulcisci accepta iniuria.
Tu abi: atque obsera ostium intus, dum ego hinc transcurro ad forum:
volo ego adesse hic advocatos nobis in turba hac. TH. Mane.
CH. Melius est. TH. Mane. CH. Omitte, iam adero. TH. Nil opus est istis, Chreme.
Hoc modo dic, sororem illam tuam esse: et te parvam virginem
amisisse: nunc cognosse. Signa ostende. PY. Adsunt. TH. Cape.
Si vim faciet, in ius ducito hominem: intellextin'? CH. Probe.
TH. Fac animo haec praesenti dicas. CH. Faciam. TH. Attolle pallium. 31
Perii, huic ipsi est opus patrono, quem defensorem paro.

ACTUS IV. SCENA VII.

THRASO. GNATHO. SANGA. CHREMES. THAIS.

THR. Hancine ego ut contumeliam tam insignem in me accipiam, Gnatho?
Mori me satiust. Simalio, Donax, Syrisce, sequimini.
Primum aedes expugnabo. GN. Recte. THR. Virginem eripiam. GN. Probe.
THR. Male mulcabo ipsam. GN. Pulchre. THR. In medium huc agmen cum vecti, Donax;

26 **advocatos**] cf. II. 3. 48, note.

31 **Attolle pallium**] "Tuck up your cloak."

32 "The champion I have got wants help himself."

Sc. VII.] Thraso appears with his followers to besiege the house of Thais in military fashion. At a parley he demands Pamphila, whom Chremes claims as his sister and an Athenian citizen. Thraso holds a council of war and retires, expecting Thais to capitulate.

Metre: 1—17, iambic tetrameter; 18—46, trochaic tetram. catalectic.

1 **Hancine ut accipiam**] an elliptical expression = *suadesne ut accipiam?*

tu, Simalio, in sinistrum cornu; tu, Syrisce, in dexterum.
Cedo alios: ubi centuriost Sanga, et manipulus furum? SA. Eccum adest.
THR. Quid, ignave? peniculon' pugnare, qui istum huc portes, cogitas?
SA. Egone? Imperatoris virtutem noveram, et vim militum:
sine sanguine hoc fieri non posse: qui abstergerem volnera.
THR. Ubi alii? SA. Qui, malum, alii? Solus Sannio servat domi.
THR. Tu hosce instrue: ego ero post principia: inde omnibus signum dabo.
GN. Illuc est sapere: ut hosce instruxit, ipsus sibi cavit loco.
THR. Idem hoc iam Pyrrhus factitavit. CH. Viden' tu, Thais, quam hic rem agit?
Nimirum consilium illud rectumst de occludendis aedibus.
TH. Sane, qui tibi nunc vir videtur esse, hic nebulo magnus est:
ne metuas. THR. Quid videtur? GN. Fundam tibi nunc nimis vellem dari,
ut tu illos procul hinc ex occulto caederes: facerent fugam.
THR. Sed eccam Thaidem ipsam video. GN. Quam mox inruimus? THR. Mane;
omnia prius experiri quam armis sapientem decet.

9 **qui**] ablat. "I brought it to wipe our wounds with."

10 **malum**] an interjection. "What the plague do you mean by '*others*'?"

servat] "keeps at home." The use of *servare* = "keep close to," and so "inhabit" is familiar in Vergil, *G.* IV. 383, *Aen.* II. 579, &c., and Plautus uses it, as here, without case: *servare apud me*, *Cist.* I. 1. 107.

11 **post principia**] i.e. in the rearmost line, that of the Triarii, behind the Principes: see Smith, *Dict. Ant.* "Army." This position was naturally most convenient for running away; and as such is chosen by Thraso.

16] Gnatho suggests that it would be safer to sling the enemy than attack at close quarters.

18 **Quam mox inruimus?**] "How soon are we to rush in?" Cf. III. 2. 39, note.

19 **armis**] the reading of all MSS. except one (Codex Academicus, from whose *armis sapientem* Bentley corrects *arma*), is strictly "ablativus instrumenti" = to make trial by

Qui scis an, quae iubeam, sine vi faciat? Gn. Di vostram fidem,
quanti est sapere! Numquam accedo, quin abs te abeam doctior.
Thr. Thais, primum hoc mihi responde: quum tibi do istam virginem,
dixtin' hos mihi dies soli dare te? Th. Quid tum postea?
Thr. Rogitas? quae mi ante oculos coram amatorem adduxti tuum:
quid cum illoc agas? et cum eo clam te subduxti mihi.
Th. Lubuit. Thr. Pamphilam ergo huc redde, nisi si mavis eripi.
Ch. Tibi illam reddat, aut tu illam tangas? omnium! Gn. Ah quid agis? Tace.
Thr. Quid tu tibi vis? Ego non tangam meam? Ch. Tuam autem, furcifer?
Gn. Cave sis: nescis cui maledicas nunc viro. Ch. Non tu hinc abis?
Scin' tu ut tibi res se habeat? Si quicquam hodie hic turbae coeperis,
faciam ut huius loci dieique meique semper memineris.
Gn. Miseret tui me, qui hunc tantum hominem facias inimicum tibi.

means of arms, as in phrase *legibus experiri*.

22 **quum do**] "On my giving you that maiden." The object is merely to allude to the actual moment of giving as connected with the promise (dixti, &c.) not to bring out the fact of its having taken place in past time; and it is accordingly represented more vividly by the use of the present tense. Cf. Verg. *Aen.* II. 275, *Quantum mutatus ab illo Hectore qui redit exuvias indutus Achilli*, i.e. *redeunte;* IX. 266, *cratera antiquum, quem dat Sidonia Dido* = "the gift of." Cf. Gossrau to *Aen.* IV. 228.

23 **dare**] "that you would give;" cf. *And.* II. 3. 5, *Si tu negaris ducere*. After *spero, promitto*, &c., the present (or in this case imperf.) infin. is sometimes used where the future is more usual. Similar Greek verbs are followed by fut. or aor. infin.: and so in English, "I hope to do:" "I promise to do."

27 **omnium**] cf. *And.* V. 3. 1.

31] This line occurs almost verbatim, Plaut. *Capt.* IV. 2. 21—probably as a common form of threat, like "I'll make him rue the day," &c.

CH. Diminuam ego caput tuum hodie, nisi abis. GN. Ain' vero, canis?
Sicine agis? THR. Quis tu homo es? quid tibi vis? quid cum illa rei tibi est?
CH. Scibis: principio eam esse dico liberam. THR. Hem. CH. Civem Atticam. THR. Hui.
CH. Meam sororem. THR. Os durum. CH. Miles, nunc adeo edico tibi,
ne vim facias ullam in illam. Thais, ego eo ad Sophronam
nutricem, ut eam adducam, et signa ostendam haec. THR. Tun' me prohibeas,
meam ne tangam? CH. Prohibebo inquam. GN. Audin' tu? hic furti se adligat:
satis hoc tibi est? THR. Idem hoc tu ais? TH. Quaere qui respondeat.
THR. Quid nunc agimus? GN. Quin redimus: iam haec tibi aderit supplicans
ultro. THR. Credin'? GN. Immo certe: novi ingenium mulierum:
nolunt ubi velis: ubi nolis, cupiunt ultro. THR. Bene putas.
GN. Iam dimitto exercitum? THR. Ubi vis. GN. Sanga, ita ut fortis decet
milites, domi focique fac vicissim ut memineris.
SA. Iamdudum animus est in patinis. GN. Frugi es. THR. Vos me hac sequimini.

39 **furti se adligat**] convicts himself of theft. The genitive case as in *reus criminis*, *damnatus voti*, &c.: cf. Plaut. *Poen.* III. 4. 27, *homo furti se adstringet.*

41 **Quin redimus**] cf. *And.* II. 2. 9, note.

43 **cupiunt ultro**] "They perversely desire;" cf. *And.* I. 1. 73, note.

45 **domi focique**] *Domi* at first sight, in this connection, appears to be a genitive case, and is so explained by most commentators. If so it would support the view that the forms *domi*, *humi*, &c., are examples of the genitive which, according to old grammarians, was employed in words of first and second declension only to express locality ("place at which"), expressed in all other words by the ablative. This grammatical absurdity is, however, rejected by modern scholars (see

ACTUS V. SCENA I.

THAIS. PYTHIAS.

TH. Pergin', scelesta, mecum perplexe loqui?
Scio, nescio, abiit, audivi, ego non adfui.
Non tu istuc mihi dictura aperte es, quicquid est?
Virgo conscissa veste lacrumans obticet;
eunuchus abiit: quamobrem? quid factumst? Taces?
PY. Quid tibi ego dicam misera? Illum eunuchum negant
fuisse. TH. Quis fuit igitur? PY. Iste Chaerea.
TH. Qui Chaerea? PY. Iste ephebus, frater Phaedriae.
TH. Quid ais, venefica? PY. Atqui certo comperi.
TH. Quid is obsecro ad nos? quamobrem adductust? PY. Nescio:
nisi amasse credo Pamphilam. TH. Hem, misera occidi,
infelix, si quidem tu istaec vera praedicas.

Max Müller, Lect. on Science of Language, 1st Ser. VI. p. 207). *Domi*, *humi*, *Romae*, *Tarenti* are classed with *ruri* and *noctu* (which exclude the supposition of a genitive case), either (1) as remnants of an obsolete *locative* case, or (2) as *datives* (cf. the pronominal adverbs *ibi*, *ubi*—unquestionably the early dative form preserved in *sibi*, *tibi*, and dat. plural *-bus* of 3, 4, and 5 decl.). The functions of the Sanskrit *locative* were in Latin originally (as in Greek) discharged by the *dative* case: the *ablative* however (resembling it in form, and undistinguishable in plural) gradually encroached upon this usage, till in Classical Latin it was the regular case of "locality."

What then of *domi focique* in this passage? *Domi belli que*, *domi et militiae* (all locative datives) were common phrases = "at home and abroad." In rapid conversation it might easily be, and no doubt often was, forgotten that these words were not genitive cases: so Gnatho here treats them as such, substituting the genitive case *foci* and making both depend on *memineris*. To insist that *domi* here must be a genitive case, is to force unduly upon easy conversational idiom the canons of strict grammatical accuracy.

Act V. Scene 1.] Thais attacks Pythias about what has happened at her house, and learns that Chaerea was the pseudo-eunuch. He is now seen coming, still in the eunuch's clothes.

Metre: iambic trimeter.

Num id lacrumat virgo? Py. Id opinor. Th. Quid ais,
sacrilega?
Istucine interminata sum hinc abiens tibi?
Py. Quid facerem? Ita ut tu iusti soli creditast.
Th. Scelesta ovem lupo commisisti. Dispudet,
sic mihi data esse verba. Quid illuc hominis est?
Py. Hera mea, tace, tace obsecro, salvae sumus:
habemus hominem ipsum. Th. Ubi is est? Py. Hem ad
sinisteram.
Viden'? Th. Video. Py. Comprendi iube, quantum potest.
Th. Quid illo faciemus, stulta? Py. Quid facias, rogas?
Vide amabo, si non, quum aspicias, os impudens
videtur. Th. Non est. Py. Tum quae eius confidentiast!

ACTUS V. SCENA II.

Chaerea. Thais. Pythias.

Ch. Apud Antiphonem uterque, mater et pater,
quasi dedita opera, domi erant, ut nullo modo
introire possem, quin viderent me. Interim
dum ante ostium sto, notus mihi quidam obviam
venit. Ubi vidi, ego me in pedes quantum queo

14 **interminata sum**] "I strictly charged."

16 **ovem lupo**] a common proverb. καταλείπειν ὄϊν ἐν λύκοισι, *Hdt.* IV. 149. *Ut mavelis lupos apud oves linquere quam hos domi custodes*, Plaut. *Pseud.* I. 2. 8. *O praeclarum custodem ovium, ut aiunt, lupum*, Cic. *Phil.* II. 11. 27. "A wolf in sheep's clothing," "a wolf in the fold," are similar proverbial expressions; and the idea is expanded in the familiar story of "Little Red Riding-hood."

17 **data verba**] cf. *And.* I. 3. 6 note.

Quid hominis] cf. supra III. 4. 8.

21 **illo**] "with him;" cf. *And.* III. 5. 8.

22 **amabo**] cf. I. 2. 50 note.

Sc. II.] Chaerea excuses himself to Thais, and on hearing her schemes about Pamphila engages to put all right by marrying the girl.

Metre: iambic trimeter.

2 **dedita opera**] "on purpose," ἐκ προνοίας.

5 **ego me in pedes**] sc. "do" or *conicio*, *Phorm.* I. 4. 13.

in angiportum quoddam desertum; inde item
in aliud, inde in aliud: ita miserrumus
fui fugitando, ne quis me cognosceret.
Sed estne haec Thais, quam video? Ipsast. Haereo.
Quid faciam? Quid mea autem? Quid faciet mihi?
Th. Adeamus. Bone vir Dore, salve: dic mihi,
aufugistin'? Ch. Hera, factum. Th. Satin' id tibi placet?
Ch. Non. Th. Credin' te inpune habiturum? Ch. Unam hanc noxiam
amitte: si aliam admisero unquam, occidito.
Th. Num meam saevitiam veritus es? Ch. Non. Th. Quid igitur?
Ch. Hanc metui, ne me criminaretur tibi.
Th. Quid feceras? Ch. Paulum quiddam. Py. Eho paulum, inpudens!
an paulum hoc esse tibi videtur, virginem
vitiare civem? Ch. Conservam esse credidi.
Py. Conservam? Vix me contineo, quin involem in
capillum. Monstrum etiam ultro derisum advenit.
Th. Abin' hinc, insana? Py. Quid ita vero? debeam,
credo, isti quicquam furcifero, si id fecerim:
praesertim quum se servum fateatur tuum?
Th. Missa haec faciamus. Non te dignum, Chaerea,

6 **angiportum**] "an alley," in *Ad.* IV. 2. 39, of a "cul-de-sac."

9 **Haereo**] "I am in a fix."

11] Thais pretends to take Chaerea for her slave, Dorus.

13 **inpune habiturum**] so *male bene habere*, like Greek *εὖ, κακῶς ἔχειν*.

21 **ultro**] here = *insuper*, over and above (see note to *And.* I. 1. 73). The wretch comes to insult us over and above what he has done, "adds insult to injury."

22 **Quid ita vero**] sc. abeam. "And why so, pray! It's little I should have to answer for, to that gallows bird, supposing me to have done it," i.e. whatever I did to him, he did more to answer for to us. "*debere* paenas dicimus ei cui iniuriam fecerimus," Donatus: so Verg. *Aen.* XI. 51, *nil iam caelestibus ullis Debentem*, of a dead man, whose account with heaven is thereby closed; Soph. *Ajax*, 589, 590, and Jebb's note ad loc.

23 **quicquam**] "anything at all." The ironical tone of the words makes it practically = "nothing;" cf. *And.* II. 6. 3.

si id fecerim] *si involaverim in capillum*, v. 20.

fecisti: nam si ego digna hac contumelia
sum maxume, at tu indignus qui faceres tamen.
Neque edepol, quid nunc consili capiam scio
de virgine istac: ita conturbasti mihi
rationes omnes, ut eam non possim suis,
ita ut aequum fuerat atque ut studui, tradere:
ut solidum parerem hoc mihi beneficium, Chaerea.
CH. At nunc dehinc spero aeternam inter nos gratiam
fore, Thais. Saepe ex huiusmodi re quapiam et
malo principio magna familiaritas
conflatast. Quid si hoc quispiam voluit deus?
TH. Equidem pol in eam partem accipioque et volo.
CH. Immo ita quaeso. Unum hoc scito: contumeliae
non me fecisse causa, sed amoris. TH. Scio.
Et pol propterea magis nunc ignosco tibi.
Non adeo inhumano ingenio sum, Chaerea,
neque ita inperita, ut, quid amor valeat, nesciam.
CH. Te quoque iam, Thais, ita me di bene ament, amo.
PY. Tum pol tibi ab istoc, hera, cavendum intellego.
CH. Non ausim. PY. Nil tibi quicquam credo. TH. Desinas.
CH. Nunc ego te in hac re mi oro ut adiutrix sies;
ego me tuae commendo et committo fidei:
te mihi patronam capio, Thais: te obsecro:
emoriar, si non hanc uxorem duxero.
TH. Tamen si pater quid... CH. Ah volet, certo scio:
civis modo haec sit. TH. Paululum opperirier
si vis, iam frater ipse hic aderit virginis;
nutricem arcessitum iit, quae illam aluit parvolam:

29 **conturbasti rationes**] "You have thrown all my plans into confusion." There is no allusion to the technical phrase *conturbare rationes* of bankrupts.

32 **solidum**] real, substantial; cf. *And.* IV. I. 23, *solidum gaudium*, and note.

41 **inhumano**] "unfeeling," so *humani ingeni*, *And.* I. I. 86; and *homo inhumanissumus*, *Phorm.* III. 2. 34.

in cognoscendo tute ipse aderis, Chaerea.
CH. Ego vero maneo. TH. Visne interea, dum venit,
domi opperiamur potius, quam hic ante ostium?
CH. Immo percupio. PY. Quam tu rem actura, obsecro, es?
TH. Nam quid ita? PY. Rogitas? Hunc tu in aedes cogitas
recipere posthac? TH. Cur non? PY. Crede hoc meae fidei,
dabit hic pugnam aliquam denuo. TH. Au, tace obsecro.
PY. Parum perspexisse eius videre audaciam.
CH. Non faciam, Pythias. PY. Non pol credo, Chaerea,
nisi si commissum non erit. CH. Quin, Pythias,
tu me servato. PY. Neque pol servandum tibi
quicquam dare ausim, neque te servare. Apage te.
TH. Adest optume ipse frater. CH. Perii hercle! obsecro
abeamus intro, Thais: nolo me in via
cum hac veste videat. TH. Quamobrem tandem? an quia pudet?
CH. Id ipsum. PY. Id ipsum? Virgo vero. TH. I prae, sequor.
Tu istic mane, ut Chremem introducas, Pythias.

54 **in cognoscendo**] at the recognition.

57 **Immo percupio**] "Amatorie: non *volo* sed *percupio*," Donatus. *Immo* as usual corrects a previous statement; and so expresses generally either denial, or substitution of a different expression.

63 **Quin servato**] cf. *And.* I. 1. 18 note.

ACTUS V. SCENA III.

PYTHIAS. CHREMES. SOPHRONA.

PY. Quid? quid venire in mentem nunc possit mihi?
quidnam, qui referam sacrilego illi gratiam,
qui hunc supposuit nobis? CH. Move vero ocius
te, nutrix. SO. Moveo. CH. Video, sed nihil promoves.
PY. Iamne ostendisti signa nutrici? CH. Omnia.
PY. Amabo, quid ait? cognoscitne? CH. Ac memoriter.
PY. Bene edepol narras: nam illi faveo virgini.
Ite intro; iamdudum hera vos exspectat domi.
Virum bonum eccum Parmenonem incedere
video: vide ut otiosus it, si dis placet.
Spero me habere, qui hunc meo excruciem modo.
Ibo intro, de cognitione ut certum sciam:
post exibo, atque hunc perterrebo sacrilegum.

SC. III.] Chremes and Sophrona come with the news that Pamphila has been recognised as Chremes' sister. Pythias shews them in, intending to come out again and have it out with Parmeno.

Metre: iambic trimeter.

2 **qui**] is ablative=*quo*. What can I think of, to pay off...; cf. *And.* Prol. 6.

3 **supposuit**] The MS. reading makes the scansion difficult: we must then admit the hiatus *quī hŭnc*. Bentley's correction *supposivit* certainly removes this difficulty, and is perhaps justified by *deposivit exposivit* in Plautus, *deposivit* Catull. 34. 8.

9 **incedere**] of an easy, dignified walk, Verg. *Aen.* I. 46.

10 **vide ut otiosus it**] "See how leisurely he's coming." *Vide* (or *viden'*) *ut*, *aspice ut* &c., are often used with indicative, where Latin usage would seem to demand subjunctive mood. They become stereotyped rhetorical expressions, not necessarily appealing to the intelligence of any second person; cf. Verg. *Ecl.* IV. 52, *Aspice venturo laetantur ut omnia saeclo:* and Conington's note; *G.* I. 57: *Aen.* VI. 780: Ov. *Her.* IX. 9. 86. *Quis scit an* (= *fortasse*) *haec saevas tigridas insula habet?*

si dis placet] An indignant, ironical expression; cf. *Ad.* III. 4. 30. We use "if you please," "as you please," in much the same way; cf. Thackeray's Ballads,

"They carried the news to King
Louis;
He heard it as calm as you
please,
And like a majestical monarch
Sat filing his locks and his keys."

11 **meo modo**] "after my own fashion," i.e. as much as I please; cf. *And.* I. I. 129.

12 **cognitione**] in this passage, and

ACTUS V. SCENA IV.

PARMENO. PYTHIAS.

PA. Reviso, quidnam Chaerea hic rerum gerat.
Quod si astu rem tractavit, di vostram fidem,
quantam et quam veram laudem capiet Parmeno!
Nam ut mittam, quod ei amorem difficillumum et
carissumum, a meretrice avara virginem
quam amabat, eam confeci sine molestia,
sine sumptu, sine dispendio: tum hoc alterum,
id verost quod ego mihi puto palmarium
me reperisse, quomodo adulescentulus

Eun. V. 3. 12, is used for the more common *agnitio*, i.e. the recognition of the true relations of characters in a drama in which the denouement so often consists. Aristotle (*De Poet.* II.) employs the corresponding Greek term ἀναγνώρισις for the denouement of a story: it is, he says, ἐξ ἀγνοίας εἰς γνῶσιν μεταβολὴ ἢ εἰς φιλίαν ἢ εἰς ἔχθραν. He instances the mutual recognition of Iphigenia and Orestes in Euripides' *Iphigenia in Tauris*.

Sc. IV.] Parmeno congratulates himself on the double service he has rendered to Chaerea in enabling him to attain the object of his love and to see these meretrices in their true and less attractive light. He is interrupted by Pythias, lamenting Chaerea's fate, viz. the punishment for outrage on an Athenian citizen. Parmeno sees no help for it, but to tell his old master Laches, the father of Chaerea and Phaedria.

Metre: 1—20, iamb. trim.: 21—48, troch. tetram. catalectic.

4—6] The words *a meretrice avara virginem, quam amabat,* are thrown in as an explanation of *amorem diff. et car.*, and the sentence finishes upon this new tack, *virginem* being resumed in *eam* and *confeci*, which refers properly to *amorem*, being transferred less appropriately to what has been inserted in explanation. Translate: "To say nothing of this, that I accomplished for him a love affair of great difficulty and expense, viz. getting a maiden whom he loved out of the clutches of an avaricious courtesan—without trouble, loss or expense."

5 **carissumum**] might="which he had most at heart," in which case it would be explained by *quam amabat.*

Various emendations have been proposed: *in amorem—conieci*, Klette: *carissimum a meretrice avara virginem quo amabat eum confeci*, Bentley: *amore difficillimo carissimo*, Wagner, with more probability, for AMORE DIFFICILLVMO (abl.) and AMORĒ DIFFICILLVMŌ (acc.) might easily be confused in copying. But let us retain MS. reading, so long as sense can be extracted from it.

meretricum ingenia et mores posset noscere,
mature ut quum cognorit, perpetuo oderit.
Quae dum foris sunt, nihil videtur mundius,
nec magis compositum quicquam, nec magis elegans,
quae, cum amatore suo quum cenant, ligurriunt.
Harum videre inluviem, sordes, inopiam,
quam inhonestae solae sint domi atque avidae cibi,
quo pacto ex iure hesterno panem atrum vorent,
nosse omnia haec saluti est adulescentulis.
PY. Ego pol te pro istis dictis et factis, scelus,
ulciscar; ut ne impune in nos inluseris.
Pro deum fidem, facinus foedum! o infelicem adulescentulum!
o scelestum Parmenonem, qui istum huc adduxit. PA. Quid est?
PY. Miseret me: itaque ut ne viderem, misera huc effugi foras,
quae futura exempla dicunt in eum indigna. PA. O Iuppiter
quae illaec turbast? Numnam ego perii? Adibo. Quid istuc, Pythias?
Quid ais? in quem exempla fient? PY. Rogitas, audacissume?
Perdidisti istum quem adduxti pro eunucho adulescentulum,
dum studes dare verba nobis. PA. Quid ita? aut quid factumst? cedo.
PY. Dicam: virginem istam, Thaidi hodie quae dono datast,
scis eam hinc civem esse? et fratrem eius esse adprime nobilem?
PA. Nescio. PY. Atqui sic inventast: eam iste vitiavit miser.
Ille ubi rescivit factum frater violentissumus, . . .
PA. Quidnam fecit? PY. Conligavit primum eum miseris modis.
PA. Conligavit? PY. Atque equidem orante, ut ne id faceret, Thaide.

14] Bentley pronounces this v. spurious, unmetrical, and interrupting the construction. Weisse's text omits *suo*, which removes the metrical difficulty.

20 **ut ne**] cf. *And.* I. I. 34 note.

34 **equidem orante**] The common derivation of *equidem* = *ego*

PA. Quid ais? PY. Nunc minatur porro sese id quod moechis solet:
quod ego nunquam vidi fieri, neque velim. PA. Qua audacia
tantum facinus audet? PY. Quid ita tantum? PA. An non hoc maxumumst?
Quis homo pro moecho umquam vidit in domo meretricia
prendi quemquam? PY. Nescio. PA. At ne hoc nesciatis, Pythias,
dico, edico vobis, nostrum esse illum herilem filium. PY. Hem,
obsecro an is est? PA. Ne quam in illum Thais vim fieri sinat.
Atque adeo autem cur non egomet intro eo? PY. Vide, Parmeno,
quid agas, ne neque illi prosis, et tu pereas: nam hoc putant,
quicquid factumst, a te esse ortum. PA. Quid igitur faciam miser?
quidve incipiam? Ecce autem video rure redeuntem senem:
dicam huic, an non dicam? Dicam hercle: etsi mihi magnum malum
scio paratum: sed necesse est, huic ut subveniat. PY. Sapis.
Ego abeo intro: tu isti narra omne ordine, ut factum siet.

quidem (the 1st syllable becoming shortened by usage as in *ĕcastor* = *per aedem Castoris*) is disproved by this and other passages where the word could not stand for *ego quidem*, e.g. Persius I. 110, *Per me equidem sint omnia protinus alba;* V. 45, Non *equidem hoc dubites;* and Prop. III. 23. 5, Hic *equidem Phoebo visus mihi pulcrior ipso. Equidem* = *quidem;* cf. *enim*, *nam*, and in Greek *ἐκεῖνος, κεῖνος, ἐθέλω, θέλω.* The prefix of an initial short vowel is also seen in such words as *ὄμφαλος* = *ο-νάφαλος*, Sanskrit "*nâbhi*," our "navel:" *ὄ-νομα*, Skt. *nâman*, Lat. *nomen:* and in the Homeric *ἐέρση*, *ἐείκοσι*, *κ.τ.λ.*

43 **neque prosis et**] Lest instead of (or "so far from") doing him good, you come to harm yourself; cf. the similar force of *οὔτε—τε* in Greek.

ACTUS V. SCENA V.

LACHES. PARMENO.

LA. Ex meo propinquo rure hoc capio commodi:
neque agri neque urbis odium me umquam percipit.
Ubi satias coepit fieri, commuto locum.
Sed estne ille noster Parmeno? Et certe ipsus est.
Quem praestolare, Parmeno, hic ante ostium?
PA. Quis homost? Ehem, salvom te advenire, here, gaudeo.
LA. Quem praestolare? PA. Perii: lingua haeret metu.
LA. Hem,
quid est quod trepidas? Satin' salve? dic mihi.
PA. Here, primum te arbitrari, quod res est, velim:
quicquid huius factumst, culpa non factumst mea.
LA. Quid? PA. Recte sane interrogasti. Oportuit
rem praenarrasse me. Emit quendam Phaedria
eunuchum, quem dono huic daret. LA. Cui? PA. Thaidi.
LA. Emit? perii hercle. Quanti? PA. Viginti minis.
LA. Actumst. PA. Tum quandam fidicinam amat hinc
Chaerea.
LA. Hem, quid? amat? An iam scit ille, quid meretrix siet?
an in astu venit? Aliud ex alio malum.

Sc. V.] Laches, as Parmeno in the preceding scene, is introduced in a state of tranquillity, that the sudden revulsion of feeling may be more entertaining; one of the minor περιπέτειαι (Arist. *Poet.* II.) which give additional life to the representation. Parmeno, frightened at what Pythias has said, tells him the whole story, and off he goes to Chaerea's rescue.

Metre: iambic trimeter.

2 **percipit**] = "seizes"—its original sense; cf. Lucr. III. 80, *vitae Percipit humanos odium lucisque videndae*"—a passage which also illustrates *odium* = "weariness;" cf. III. 1. 4.

3 **satias**] = satietas; cf. *Hec.* IV. 2. 18, Lucr. V. 1391, "*Cum satiate cibi.*"

8 **Satine salve?**] sc. est. *salve* adverb: so Donatus explains it by *integre.* Lindemann on Plaut. *Trin.* V. 3. 2, would read *satin' salvae*, sc. *res:* but *salva res est* is the common usage, *Ad.* IV. 5. 9: Plaut. *Capt.* II. 2. 34.

10 **huius**] cf. I. 2. 122 supra.

17 **in astu**] to the city, i.e. to Athens, from Piraeus. The Athenians commonly spoke of their city as τὸ ἄστυ.

PA. Here, ne me spectes: me inpulsore haec non facit.
LA. Omitte de te dicere. Ego te, furcifer,
si vivo. Sed istuc quicquid est, primum expedi.
PA. Is pro illo eunucho ad Thaidem deductus est.
LA. Pro eunuchon'? PA. Sic est. Hunc pro moecho postea
comprehendere intus et constrinxere. LA. Occidi.
PA. Audaciam meretricum specta. LA. Numquid est
aliud mali damnive, quod non dixeris,
reliquom? PA. Tantum est. LA. Cesso huc introrumpere?
PA. Non dubium est quin mihi magnum ex hac re sit malum:
nisi quia necessus fuit hoc facere. Id gaudeo,
propter me hisce aliquid esse eventurum mali:
nam iamdiu aliquam causam quaerebat senex,
quamobrem insigne aliquid faceret iis: nunc repperit.

ACTUS V. SCENA VI.

PYTHIAS. PARMENO.

PY. Numquam edepol quicquam iamdiu quod magis vellem evenire
mi evenit, quam quod modo senex intro ad nos venit errans.

26 **Tantum est**] "That's all." *Tantus*, like τοσοῦτος, has this "limiting" sense, "just so much," and so almost = "too little." Caes. *B. G.* VI. 35. 9, *praesidii tantum est, ut ne murus quidem cingi, possit.* Cf. the favourite exp. of Herodotus, τοσαῦτα περὶ τούτου εἰρήσθω.

28 **necessus**] Bembine MS. so in *Heaut.* II. 3. 119. Donatus in his note recognises the form *necessus* as parallel to *necesse* and *necessum:* and Plautus has *necessust*, *necessumst*, *necesse est*. The form *necesus* occurs in the decree concerning the Bacchanalia, *sei ques esent quei sibei deicerent necesus ese bacanal habere*, and we find *vis magna necessis* in Lucr. VI. 815. The latter is of course a genitive; and Lachmann would make *necesus* also the same case, comparing the forms *nominus Latini* and *senatuos* (*o* for *u* because of previous *u*) in the same decree. But *necessis* may well be from a nominative *necessis*, parallel to *necessus* and *necessum*, as *exanimis* to *exanimus*, of which *necesse* will be the neuter. See Corssen, *Krit. Nachträge*, p. 272.

Sc. VI.] Pythias tells Parmeno what a fool she has made of him, and that Laches and Chaerea are vowing vengeance on him. He blusters, but with an uneasy presentiment that he will get into trouble.

Metre: iambic tetram. catal.

Mihi solae ridiculo fuit, quae quid timeret scibam.
Pa. Quid hoc autemst? Py. Nunc id prodeo ut conveniam Parmenonem.
Sed ubi obsecro est? Pa. Me quaerit haec. Py. Atque eccum video: adibo.
Pa. Quid est, inepta? Quid tibi vis? quid rides? Pergin'? Py. Perii:
defessa iam sum misera te ridendo. Pa. Quid ita? Py. Rogitas?
Numquam pol hominem stultiorem vidi, nec videbo. Ah,
non possum satis narrare quos ludos praebueris intus.
At etiam primo callidum et disertum credidi hominem.
Quid? illicone credere ea quae dixi, oportuit te?
An poenitebat flagitii, te auctore quod fecisset
adulescens, ni miserum insuper etiam patri indicares?
Nam quid illi credis animi tum fuisse, ubi vestem vidit
illam esse eum indutum pater? Quid? iam scis te perisse?
Pa. Hem quid dixisti, pessuma? An mentita es? Etiam rides?
Itan' lepidum tibi visum est, scelus, nos inridere? Py. Nimium.
Pa. Siquidem istuc inpune habueris. Py. Verum. Pa. Reddam hercle. Py. Credo.
Sed in diem istuc, Parmeno, est fortasse, quod minare.

3 **solae**] dat. fem. of *solus;* cf. *alterae*, *Heaut.* II. 3. 30; *Phorm.* V. 8. 35, and frequent in Plautus. In later classical Latin such variations from the gen. and dat. in *ius* and *i*, *solus*, *ille*, *alius*, &c., are very rare. Madvig (37, obs. 2) quotes alii generis (Varro), *aliae pecudis* (Cicero), *nullo usui* (Caesar).

4 **id**] adverbial accus. "on that account."

9 **ludos praebueris**] cf. *And.* III. 1. 21 n.

10 **disertum**] seems to mean "shrewd," "cunning;" though not elsewhere in this sense.

11 **illico**] "then and there;" cf. *Ad.* II. 1. 2 note.

12 **An poenitebat**] "Were you *not content* with"—a meaning found only in Plautus and Terence, and in Cicero's letters; whence we may infer it was a conversational idiom. Cic. *Ep. ad Fam.* I. 7, *Meae fortunae ne nimium poeniteret, tuâ virtute perfectum est.* Parry quotes from *Att.* I. 20. 2.

19] "But that threat of yours is

Tu iam pendebis, qui stultum adulescentulum nobilitas
flagitiis, et patri indicas: uterque exempla in te edent.
PA. Nullus sum. PY. Hic pro illo munere tibi honos est habitus: abeo.
PA. Egomet meo indicio miser, quasi sorex, hodie perii.

ACTUS V. SCENA VII.

GNATHO. THRASO.

GN. Quid nunc? qua spe, aut quo consilio huc imus? Quid coeptas, Thraso?
TH. Egone? ut Thaidi me dedam, et faciam quod iubeat. GN. Quid est?
TH. Qui minus quam Hercules servivit Omphalae? GN. Exemplum placet.
Utinam tibi commitigari videam sandalio caput.
Sed fores crepuerunt ab ea. TH. Perii. Quid hoc autemst mali?
Hunc ego numquam videram etiam: quidnam hic properans prosilit?

adjourned for some time." *In diem* = to some day or other; cf. *Phorm.* V. 2. 16, not as in the phrase *in diem vivere*, to live from day to day, i.e. for each particular day only, careless of the future.

20 **iam pendebis**] "You'll be strung up at once," i.e. to a post for whipping: cf. *Phorm.* I. 4. 43.

23] "I have been a fool indeed; and, like a rat,
Betrayed myself to-day by my own squeaking."—COLMAN.

Sc. VII.] Thraso comes to surrender to Thais as a second Hercules to Omphale.

Metre: trochaic tetrameter catalectic.

4] "O that I might see your head well pounded with a slipper." Plautus, *M. G.* V. 5. 31, *mitis sum fustibus.* Lucian speaks of Hercules as *παιόμενος ὑπὸ τῆς Ὀμφάλης τῷ σανδαλίῳ*: and there may have been some comedy at Athens, familiar to readers of Menander, in which some such scene was represented. One commentator remarks, *Erant usitata mulierum arma ungues et sandalia.*

6 **etiam**] "as yet."

ACTUS V. SCENA VIII.

CHAEREA. PARMENO. PHAEDRIA. GNATHO. THRASO.

CH. O populares, ecquis me vivit hodie fortunatior?
Nemo hercle quisquam: nam in me plane di potestatem suam
omnem ostendere: cui tam subito tot congruerint commoda.
PA. Quid hic laetus est? CH. O Parmeno mi, o mearum voluptatum omnium
inventor, inceptor, perfector, scin' me in quibus sim gaudiis?
Scis Pamphilam meam inventam civem? PA. Audivi. CH. Scis sponsam mihi?
PA. Bene, ita me di ament, factum. GN. Audin' tu, hic quid ait? CH. Tum autem Phaedriae
meo fratri gaudeo esse amorem omnem in tranquillo: unast domus.
Thais patri se commendavit: in clientelam et fidem
nobis dedit se. PA. Fratris igitur Thais totast. CH. Scilicet.
PA. Iam hoc aliud est, quod gaudeamus: miles pelletur foras.

Sc. VIII.] Chaerea comes from Thais' house in great joy, and thanks Parmeno (to P.'s great astonishment) for the cause of his and Phaedria's happiness, telling how everything is settled with regard to Pamphila and Thais. Thraso, in despair, asks Gnatho to get him one more chance of seeing Thais, which Gnatho undertakes on condition of perpetual dinners; at the same time persuading the young man to remain friends with Thraso, who gives good dinners and is quite harmless.

Metre: 1, 20—64, troch. tetram. catal.: 2—19, iamb. tetram.

1 **me vivit hodie**] Bentley, on authority of English MSS., transposes thus, *me hodie vivit*. The line (troch. tetram. catal.) then runs, *O popu|lares | ecquis | me hodie | vivit | fortu|nati|or.* With the order of the text *me vivit* must stand for a trochee, *vivit* being pronounced monosyll.—a harsh contraction, but cf. *And.* I. 1. 25.

8 **in tranquillo**] *tranquillum* = "a calm" in Cicero and best writers, and often used metaphorically as here: cf. Livy, III. 14, *nec cetera modo tribuni tranquillo peregere.* Cf. *in vado*, *And.* V. 2. 24.

9 **in clientelam et fidem**] She has put herself under our patronage and protection; cf. *And.* V. 4. 21, *clientela* the relation of client to patronus; cf. *Dict. Ant.* s. v. *cliens.* Tacitus uses it = a body of dependents: so modern French *clientèle.*

Ch. Tu frater ubi ubi est fac quam primum haec audiat. Pa. Visam domum.
Th. Numquid, Gnatho, tu dubitas quin ego nunc perpetuo perierim?
Gn. Sine dubio opinor. Ch. Quid commemorem primum, aut laudem maxume?
illumne qui mihi dedit concilium ut facerem, an me, qui ausus siem
incipere; an fortunam conlaudem, quae gubernatrix fuit;
quae tot res, tantas, tam opportune in unam conclusit diem:
an mei patris festivitatem et facilitatem? O Iuppiter,
serva obsecro haec bona nobis. Ph. Di vostram fidem, incredibilia
Parmeno modo quae narravit. Sed ubi est frater? Ch. Praesto adest.
Ph. Gaudeo. Ch. Satis credo. Nihil est Thaide hac, frater, tua
dignius quod ametur: ita nostrae omni est fautrix familiae.
Ph. mihi illam laudas? Th. Perii, quanto minus spei est, tanto magis amo.
Obsecro, Gnatho, in te spes est. Gn. Quid vis faciam? Th. Perfice hoc
precibus, pretio, ut haeream in parte aliqua tandem apud Thaidem.
Gn. Difficile est. Th. Si quid conlibuit, novi te. Hoc si effeceris,
quodvis donum praemio a me optato, id optatum feres.

13 **tu**] only occurs in Bembine MSS.; but it is necessary for metre.

23 **mihi**] is emphatic: no need to praise her to *me*, who know her so well.

25 **precibus pretio**] "by hook or by crook;" cf. II. 3. 28. Wagner instances German *für Geld und gute Worte*.

in parte] this use of *pars=locus* apparently comes from its sense in the phrase *partes agere* or *suscipere;* cf. *supra*, I. 2. 71.

tandem]="after all;" cf. *Phormio*, IV. 4. 20: and Lucr. III. 793, *ipsa animi vis...soleret tandem in eodem homine atque in eodem vase manere.*

GN. Itane? TH. Sic erit. GN. Si efficio hoc, postulo ut mihi tua domus
te praesente absente pateat; invocato ut sit locus
semper. TH. Do fidem futurum. GN. Accingar. PH. Quem ego hic audio?
O Thraso. TH. Salvete. PH. Tu fortasse quae facta hic sient
nescis. TH. Scio. PH. Cur te ergo in his ego conspicor regionibus?
TH. Vobis fretus. PH. Scin' quam fretus? Miles, edico tibi,
si te in platea offendero hac post umquam: quod dicas mihi:
alium quaerebam, iter hac habui: periisti. GN. Heia, haud sic decet.
PH. Dictumst. GN. Non cognosco vostrum tam superbum. PH. Sic erit.
GN. Prius audite paucis: quod quum dixero, si placuerit,
facitote. PH. Audiamus. GN. Tu concede paulum istuc, Thraso.
Principio ego vos credere ambos hoc mi vehementer velim
me huius quicquid facio, id facere maxume causa mea:
verum si idem vobis prodest, vos non facere inscitiast.
PH. Quid id est? GN. Militem ego rivalem recipiundum censeo. PH. Hem.

29 **invocato**, &c.] "that there may always be a place for me (at your table) whether I'm asked or not." Cf. the opening scene of Plaut. *Captivi*, where Ergasilus the parasite explains his nickname.

34 **quod dicas**] although you say; cf. *Ad.* II. 1. 8.

35 **periisti**] "It's all up with you." *Perii!* "I am undone," has practically the force of a present tense: used here in preference to the future, it expresses the certainty of the consequence. Cf. the Greek use of *prophetic present.*

36] I don't recognise these haughty manners as yours—*morem* is understood; cf. *And.* IV. 5. 22.

37 **audite paucis**] see *And.* III. 3. 4.

40 **huius**] cf. I. 2. 122.

42] "I think you should admit the Captain as your rival." *Rivalis* is only found in this place of Terence (cf. II. 2. 37; II. 3. 62). Its derivation is familiar.

42—46] "Nay, consider: you are living freely with her, Phaedria; feasting, I may say, to your heart's content. You have little to give: and Thais ought to get a great deal, to be able to devote herself to you without causing you expense."

In v. 44 the first *et* seems unnecessary. Bentley conj. *ut*, [*et enim—victitas* a parenthesis] "As you

CH. Recipiundum? GN. Cogita modo: tu hercle cum illa, Phaedria,
et libenter vivis, et enim bene libenter victitas.
Quod des paullumst; et necesse est multum accipere Thaidem,
ut tuo amori suppeditare possit, sine sumptu tuo.
Ad omnia haec magis opportunus, nec magis ex usu tuo
nemo est. Principio et habet quod det, et dat nemo largius.
Fatuus est, insulsus, tardus, stertit noctes et dies.
Neque istum metuas ne amet mulier: facile pellas ubi velis.
CH. Quid agimus? GN. Praeterea hoc etiam, quod ego vel primum puto,
accipit homo nemo melius prorsus neque prolixius.
CH. Mirum ni illoc homine quoquo pacto opust. PH. Idem ego arbitror.
GN. Recte facitis. Unum etiam hoc vos oro, ut me in vostrum gregem

live extravagantly, she ought to receive more, &c." But we may suppose that Gnatho begins what is intended to be two alternatives ("You both live expensively, and —"), but then he can only repeat the first a little more strongly. Can there be a play upon the double meaning of *libenter?*—"You would freely (i.e. gladly) live with her, but you always live very freely." (*Libenter* "at your will" and so "extravagantly.") I cannot find this explanation hinted at, and therefore confine myself to suggesting it.

46 **suppeditare**] is neuter = "to be sufficient for." Some make *supped. possit* impersonal—"that there may be an abundant supply for your love."

49] "A fool, a dolt, a block, that snores out night and day." Colman. Munro on *Lucr.* III. 1048, *et vigilans stertis*, quotes this passage, which he regards as one among many indications that Lucretius was familiar with this play; cf. V. 1. 28: I. 2. 95: V. 5. 2 and notes.

52 **accipit**] "entertains," receives as a guest, frequent in Plautus; cf. Hor. *Sat.* II. 8. 67, *Tene ego ut accipias laute torquerier omni Sollicitudine districtum;* Verg. *Aen.* VIII. 75. Ov. *Fast.* II. 725, *Socios dapibusque meroque Accipit;* Cic. *Att.* XVI. 7, *nec potui accipi, illo praesertim absente, liberalius.* Cf. also *Ad.* II. 1. 12, *indignis acceptus modis*, where it appears in an ironical sense like our "treat."

prolixius] "more liberally, abundantly:" *prolixus* is probably connected with *laxus*, *lassus* (though Varro gives *prolicere* = *proliquere*, "to flow forth," as the derivation), participial forms whose fundamental notion is "stretched out" (cf. *lentus*), and which root is the same as that of *langueo*, *longus*, Greek λαγαρός, λάγνος. Hence it = literally "stretched out far" (cf. *Heaut.* II. 3. 49, *capillus prolixus*), and so "distant," *prolixo ictu*, Lucr. IV. 1248. Other meanings "favourable," "obliging," are found in Cicero: our "prolix" and "comprehensive"

recipiatis: satis diu iam hoc saxum volvo. PH. Recipimus.
CH. Ac libenter. GN. At ego pro isto, Phaedria, et tu Chaerea,
hunc comedendum et deridendum vobis propino. CH. Placet.
PH. Dignus est. GN. Thraso, ubi vis accede. TH. Obsecro te, quid agimus?
GN. Quid? isti te ignorabant: postquam eis mores ostendi tuos,
et conlaudavi secundum facta et virtutes tuas,
impetravi. TH. Bene fecisti. Gratiam habeo maxumam.
Nunquam etiam fui usquam, quin me omnes amarent plurumum.
GN. Dixin' ego in hoc esse vobis Atticam elegentiam?
PH. Nil praeter promissum est. Ite hac. Ω vos valete, et plaudite.

only in later writers, e.g. Gellius and Macrobius.

55 **saxum volvo**] Greek *λίθον κυλινδεῖν* = "to labour in vain," a proverb, borrowed from the fable of Sisyphus, Hom. *Od.* XI. 595, *ἤτοι ὁ μὲν σκηριπτόμενος χερσίν τε ποσίν τε λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι ἄκρον ὑπερβαλέειν, τότ' ἀποστρέψασκε κραταιΐς. Αὖτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.*

57] "I hand him on to you to be eaten out of house and home, and made your butt."

propinare poculum] Greek *προπίνειν φιάλαν* = to taste a cup and pass it on to another, to drink a cup to his health, as e.g. Dido at the feast. *Dixit et in mensam laticum libavit honorem, Primaque, libato, summo tenus attigit ore: Tum Bitiae dedit*, Verg. *Aen.* I. 736. This custom, familiar to the days of mediaeval chivalry, survives in the "grace-cup" of city and collegiate entertainments. From this *propino*, like *προπίνω* (vid. Liddell and Scott, s.v.) passed into the sense of "give away" —so Ennius apud Non., *Enni poeta salve, qui mortalibus Versus propinas flammeos medullitus.*

deridendum] Bentley reads *ebibendum*, quoting Nonius s.v. *propinare; Terentius, Eunuch., Hunc vobis comedendum et bibendum et deridendum propino.* Bentley asks "Qualis propinatio ubi nulla *potus* est mentio?" but the secondary senses of *propino* are well established: for example see Forcellini. *Qualis utilitas in stulto homine deridendo?* he also asks: but to laugh at a fool like Thraso, however unprofitable, is surely most natural. *Comedendum atque ebibendum* would no doubt make very good sense: but there is no sufficient reason for deserting MS. authority in this case.

63 **Atticam elegantiam**] "True Attic taste;" cf. III. 1. 18 note.

64 **Ω plaudite**] *And.* V. 6. 17 note.

With the close of the *Eunuchus* a critic, quoted by Colman, remarks: "I cannot think that this play concludes consistently with the manners of gentlemen: there is a meanness in

Phaedria and Chaerea consenting to take Thraso into their society with a view of fleecing him, which the poet should have avoided." This criticism, to be worth anything, should be extended to the beginning, middle, and end of this and every other play borrowed from the later Athenian comedy; the whole moral tone of which, and of the degenerate and corrupt civilization reflected by it, is inconsistent "with the manners of gentlemen," in any true sense of that word. The "meanness" here complained of is only too well in keeping with the tissue of triumphant cunning, fraud, and immorality, which renders this and other plays of Terence, however valuable for the artistic skill of the "situations" and their treasures of pure Latinity, valueless for moral ends and barren of ennobling principle.

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